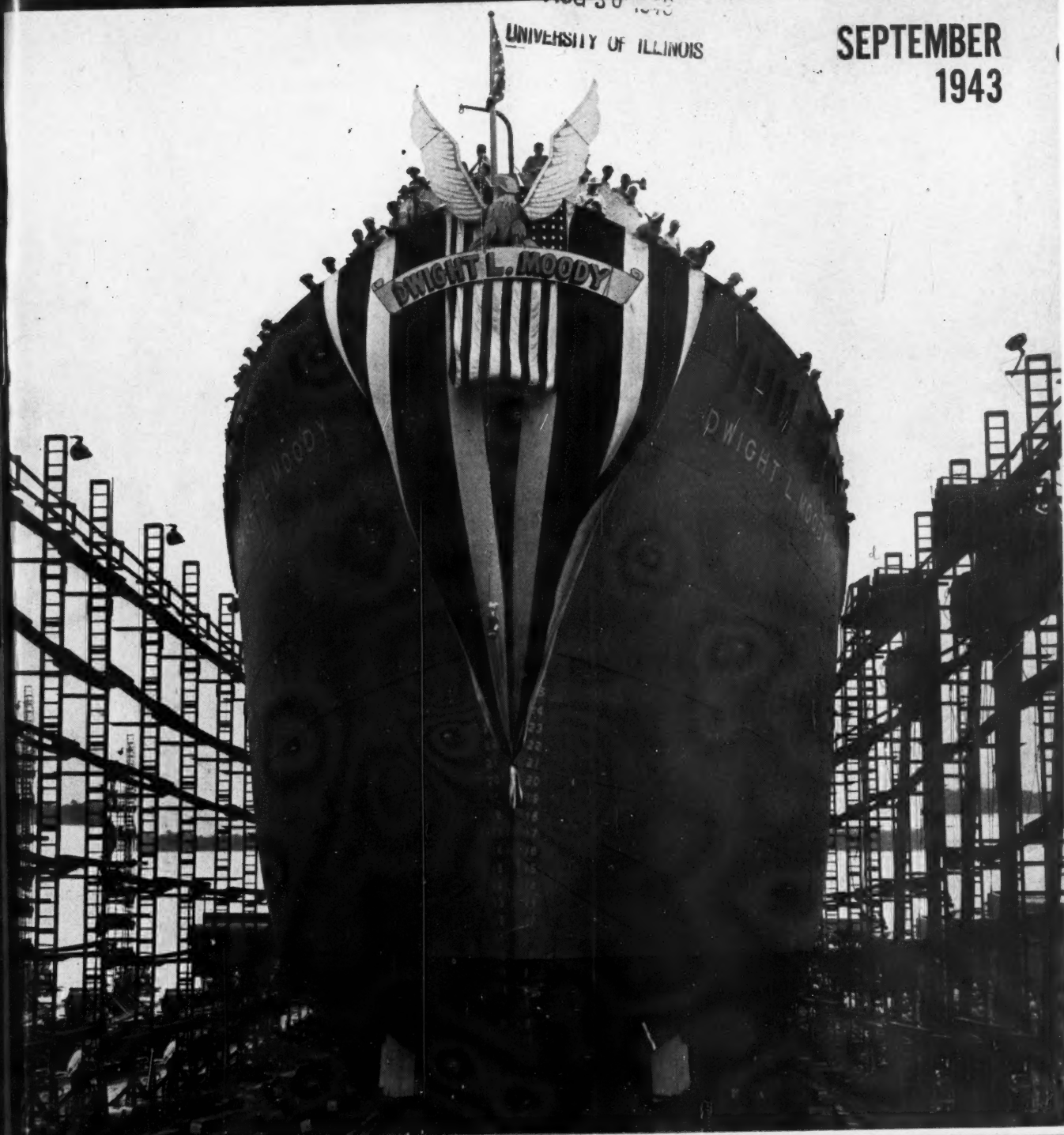


# Moody

## MONTHLY

UNIVERSITY OF ILLINOIS

SEPTEMBER  
1943



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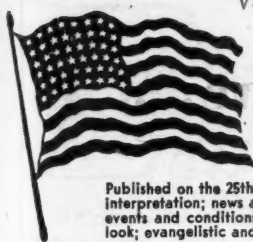
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# Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

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Vol. XLIV

SEPTEMBER, 1943

No. 1

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September, 1943

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# Editorial Notes . . .

Old-time readers of the MONTHLY will recognize this title as a caption under which Dr. Gray used to tell of things to come in the form of articles and other features. So we would borrow it to tell our long list of readers that a special place of emphasis in the months to come will be Evangelism.

Cut  
from the  
Loaf

We are now ready to announce the following special articles on Evangelism: Gipsy Smith, "Evangelism—the Other War and Now"; Hyman Appelman, "Besieging Our Cities for Christ"; W. W. Shannon, "Evangelism and Moral Reform"; Jack MacArthur, "Organizing for Evangelism"; Irwin A. Moon, "Evangelizing Youth." In addition to the above we have asked Dr. Charles E. Fuller to give us an article on "Evangelizing by Radio."

Following the article in this issue, entitled, "Britain and America After the War," there is an article scheduled for next month entitled, "America's Spiritual Responsibility in the War and After." The articles to follow will be related to these which are of an introductory nature.

Two other features for next month will be Gipsy Smith's stirring article, "Evangelism—the Other War and Now," and an unforgettable message, "How Does a Revival Begin?" by Armin R. Gesswein. And don't overlook in this issue the story of W. W. Shannon and Michael Guido in the Army camps.

In all of this we most earnestly invite your co-operation. No doubt there are many directions in which you could promote this series. Why not subscribe for two or three of the leading workers in your church? The introductory rate is eight months for a dollar.

V

The greatly increased use of the radio and other means of propaganda have given the world an age of government by catch phrase. A pat expression which seems to express a great truth seizes the imagination of the people and controls their voice, vote, and eventually their political destiny.

We are confident that a survey of the past two decades in Germany, Italy, and Russia would prove the truth of our contention—that we now have government by catch phrase.

In our own land we are told that the present war is in the interest of "the four freedoms." We have no question as to the truth of this utterance or of the sincerity of those who use it. But we sometimes wonder what would

happen if these freedoms were defined.

For instance, take freedom from want. Is that what some of the planners promise, or are they actually proposing security at the price of freedom? The man who lives in Room 64 at the county home has his problems of food and bed and clothes settled. In that sense he has freedom from want. But a lot of other problems are also settled! "Where shall I spend the evening?" Brother, you are going to spend it right where you are. The fact is you have forfeited freedom to get security.

This entire realm of the proposed world freedoms needs full discussion. But even if all of them were as easy as the catch phrases suggest, there still remains

## The Editor Says

Every time I hear a politician singing, "God Bless America," I feel like interrupting to ask why it is that an evangelist cannot get gasoline to carry on his work when the whiskey trucks get all they want. Suppose you ask your senator and congressman about it.

the fact that the greatest human slavery of all remains untouched.

Men are slaves to sin. The tragedy forces itself on our attention again and again that the very men who desire to give political liberty to men consent to the enslavement of men by way of some of the habit-forming vices.

We are sorry for a government's approval of liquor and sex movies and licentious periodicals. It may be true that the government cannot legislate its people moral. Nor should it legislate them immoral, or cause a snare to be put in the path of youth.

The Church has a tremendous contribution to make to this matter of human freedom. The political framework of freedom is weak and doomed for collapse apart from the message of the Church—that Christ Jesus has come to save sinners and to save them from their sin.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36) is the cheering and comforting message we have for the world in this hour of empty phrases and fragmentary truths.

Political freedom is important, yes, it is worth the sacrifice of the nation's sons. But spiritual freedom was purchased at the cost of God's own Son.

Liberty of conscience, freedom of will—how glorious these possessions of the child of God! Deliverance from sin's penalty and power and one day from its very presence—who would descend from this proclamation which affects the whole man for time and eternity to be a mere repeater of earthly catch phrases?

In all your discussion of the four freedoms, do not neglect to tell men of the fifth. And the greatest of these is freedom from sin.

V

Some of us who were in Christian service in the days of World War I find something reminiscent about the present

promises for the new world of tomorrow. Human nature in the large seems to be like the nature of the individual who, when discovered in his crime, makes all kinds of promises concerning the future. But, alas, the promises are soon forgotten! So it is with humanity and war. Those who so hopefully talk about the new world to come seem to forget that the trouble never was with the world, but with the man inhabiting it.

Some with great glee tell us of the material advantages of that world to be. Electronics, plastics, and planes are going to make humanity's environment what it should be.

But environment doesn't make the man. Man makes the environment. Suppose you took an insane man out of an asylum with the idea that a new environment would make him over. The chances are he would make over that environment.

The world is mad with the insanity of sin. You will not cure the disease by merely improving living conditions. You need to improve man.

Only the gospel promises a new man for the new world. Believing the Bible, we are forced to the conclusion there will never be world peace until the coming of the Prince of Peace. Yet we know that the measure of the gospel's proclamation and acceptance is the measure of man's success in self-conquest and world peace. Vain is any hope of a new world apart from a new man, and the gospel produces that new man.

V

A few months ago, we presented a sol-

MOODY MONTHLY ■ SEPTEMBER ■ 1943

dier's letter written to Mr. Moody. Here is another letter from a soldier in the Pacific. We hope when the war is over both of these writers will become Institute students. We want to be ready for these servicemen in the days ahead. The nation needs their time and strength now, but the world needs their work and witness later.

Here's the letter from Master Sergeant G—:

"Last year I had the good fortune of taking a correspondence course while overseas. The textbook for the course was your *Synthetic Study of the Bible*. A short time ago, I received a copy of the book *Salvation from Start to Finish*. It would take much space to express my appreciation for its effects. Having read it under such peculiar conditions, its intended effects were accomplished. It means much to one in a soldier's position to understand these truths.

"Before going into the service, I was preparing to enter a ministerial school. Having been reared in a Christian home, all members of the church, my intentions were to attend a denominational school, but two and a half years in the service have caused me to reconsider this. I want to attend an interdenominational school, and if possible, Moody will be my choice.

"It may be some time before I return, if God be willing. Would it be possible to take some correspondence work from Moody until I return? If so, will you send me information concerning these courses? I have met other servicemen who anticipate entering Moody; so, if God be willing, you may have quite a few of us. Thank you.

"In His service."

## V

This becomes an epithet on the lips of some as they label those who disagree with them. They consider themselves liberal and claim to be apostles of progress. Any disagreement with their leadership is called reaction.

But this is not new. A hundred years ago, the great preacher and keen thinker Canon Liddon said: "In order to recommend a measure, a book, an opinion, a man, we too insist on the necessity of progress. In order to stamp on a party, or a line of thought, or an institution, or a social or literary combination, the brand of modern society, we too, as befits the disciples of progress, mutter a characteristic anathema; we call it 'reaction.'"

In his great sermon "The Law of Progress," from which we take the above quotation, the preacher well says—and it sounds prophetic reading it nearly a hundred years later: "Some, alas, there are, who, in the name of progress, would refuse Him that adoration which He has claimed from fifty generations of Christians. They would tell you that He, the Eternal Truth, was in His day the ignorant patron of worthless and even immoral legends.

"Others, again, there are, who, since they no longer profess to bend the knee before Him, would fain stoop from their

assumed superiority of knowledge or culture to refashion the sacred form of Him whom we meet and worship in the New Testament. They are eager to disentwine from His bleeding brow that crown of thorns which is at once the sign of His redemptive love and of His sublime and severe morality.

"They would fain bring Him forth to the modern multitudes crowned with laurel or crowned with roses; since the Christ of the new theology, like some pagan god, must smile an approval upon the unbeliefs and the immoralities of the actual European world, which the Christ of the gospel and of the Church has already condemned.

"Yet what is this vaunted progress but the very triumph of a real reaction? Surely it is reaction against the purest light which can lighten the human understanding, against the kindest love that can open and warm the human heart, against the truest law by submission to which the human will may gain its strength and excellence.

"Surely it is reaction against the progressive work of Christ our Lord in human society, and in the human soul. A reaction assuredly, which, if it be not checked by the faith and love of Christians who hope to live and to die in the peace of Christ, will carry us back first to the uncertainties and the despair of a paganized philosophy, and then, in due time, when all that elevates man has been fairly swept away, to the ferocities and lusts of a paganized society" (italics ours).

## V

There is a solemn reminder in the realization that September 21 brings the ninth anniversary of the homegoing of

Dr. James M. Gray, beloved former editor of the MONTHLY and long time president of the Moody Bible Institute.

While Dr. Gray never took to himself the role of prophet, being a thorough Bible student he had a deep interest in future events. Some of his books and articles are standing the test of the foundation-shaking days through which we are living. Dr. Gray's response to all who would ask as to his knowledge, wisdom, and confidence concerning the future would be in the words of one of his poems:

*"Despised and torn in pieces,  
By infidels decried—  
The thunderbolts of hatred,  
The haughty cynic's pride—  
All these have railed against it  
In this and other lands,  
Yet dynasties have fallen,  
And still the Bible stands!"*

Some of our readers might be interested in owning the volume *Dr. Gray at the Moody Bible Institute*. This was published by the Oxford Press soon after his decease. It is a fine cloth bound volume and the Institute bookstore has a few volumes left which will be sold at fifty cents each. First come first served.

This book and the thoughtful writings of Dr. Gray will help keep his memory green in the years ahead.

Advertising has taken a peculiar turn these war days. Manufacturers are spending much money to tell you not to buy their products.

Recently the Magazine Publishers of America sent us some interesting copy. One display ad is headed: "If you're making more money watch out." The sponsors are thinking of inflation and the factors which go into its making.

Here's the argument. This year Americans are going to make—minus taxes—one hundred twenty-five billion dollars. But there will only be eighty billion dollars worth to buy. Now if people insist on bidding against each other to get goods, they will force prices higher and runaway inflation will be the result.

The ad then advances certain suggestions—buy war bonds, pay off old debts, deposit savings in a bank, etc.

Christians have something additional to do. The fields are white unto harvest, and there must be the investment of some of our money in the work for Christ.

## V

The MONTHLY learns with regret of the passing of Mr. McCall Barbour, who died at a nursing home in Scotland, May 23.

Mr. Barbour was in his seventy-ninth year, but was active until about six months before his decease.

We mention the death of this good brother because through his writings he was a character of some prominence. The Colportage Association had much fellowship in service with him in the use and distribution of his splendid booklets.

A friend in England has written us this concerning Mr. Barbour:

"God gave him a deep-seated love for youth, and a remarkable, even a strange, yet gracious power with young people, but during the course of the years his ministry widened so as to touch many older folk, and through the spiritual help which came to many by his publications, Mr. Barbour came to be known all over the world. After some years of service for the Lord in Edinburgh, God's servant heard the call (as he thought) to go to the Congo, and with that in view, gave up his business in Edinburgh and proceeded to the United States for the necessary training course. But a strange counter call brought him back not long after, willingly obedient, as always, to do even the strangest things if he saw the hand of God leading him. So was commenced a ministry in Edinburgh from an unpretentious 'upper room' that widened and developed into a world-wide missionary work of considerable proportions and with remarkable results."

~~~~~

Time must be tithed and a portion set apart for secret fellowship with God if we are to discover the wealth of our inheritance in Christ. Spiritual wealth is found in secret. The world cannot discover or appreciate it, and therefore will not applaud it. Spiritual wealth is at a discount in the world's markets.—W. Mallis.





The "Dwight L. Moody," as proud workers made the ship ready for launching.

J. A. Jones Construction Company, Inc.  
WAINWRIGHT YARD  
Panama City, Florida

July 1, 1943

Moody Bible Institute:

I am sending you some pictures of the launching of the "Dwight L. Moody," which took place here Monday, June 28, at 4:30 in the afternoon.

Although I have attended many launchings, I consider this by far the most impressive event in my experience. The spirit of Mr. Moody seemed to hover over the scene as these simple Christian workers gathered to launch the ship they had built. And they are good Christian people here. There are an unusually large number of small churches in the city and county. We have many of their ministers working in the yard and devoting their time off to their church work. It is a common sight to see groups gathered in prayer at the lunch period.

We scheduled the launching in the afternoon so that the men and women from both shifts could attend. They had expressed the wish to be present and to do homage to this great man. As is customary at all launchings of the J. A. Jones Construction Company, the program opened and closed with prayer. A large choral group in the yard, trained especially in the fine old gospel hymn, a favorite of Mr. Moody's, led in the singing of "Shall We Gather at the River?" It would have made your heart rejoice, as it did ours, to hear ten thousand voices lifted in this stirring song.

For your information, a bottle of unfermented grape juice, supercharged with soda, was used in place of champagne. We were particularly anxious to do nothing that would be out of keeping with the life of the great evangelist.

The portrait of Mr. Moody has been hung in the main cabin, and the embossed Bible, Testaments and copies of Mr. Moody's sermons [provided by the Institute] will be distributed to the crew as soon as they come aboard.

Yours very truly,

Wm. P. Flythe, Dir. of Pub. Relations

• • • • •

### A Workman's Prayer For The "Dwight L. Moody"

By Badge 9421

Our Father who art in heaven, Thou who said, "Seek and ye shall find . . . ask and ye shall receive . . . knock and it shall be open unto you, in Thy name I pray that this ship, the *Dwight L. Moody*, will prove a blessing to our nation.

In honor of Thy servant for whom it is named—and that Thy name be glorified—lead it, protect it from the stormy seas and from the enemy's hand. When the guns fire and the bombs around it fall, may they do it no harm.

Bless the hands that built it—bless every person who shall ride on it.

May the enemies tremble, faint and fall—and to it surrender—until all who ride on or know it may know that the God of Abraham, Isaac and Jacob—the One who protected the three Hebrews in the fiery furnace—is protecting them, and that He still is able to hear and answer prayer.

Holy Father, forgive their sins and save every soul that boards this ship. May sinners be converted unto Thee, O God.

Give them joy—give victory—that Thy name may be glorified through Thy servant and through those who continue to believe in and trust Thee.

May this good ship be long remembered, and the gospel of salvation be brought to all who sail on it. All of which I ask for Jesus' sake and in His name. Amen.



# Britain and America after the

By

Charles T. Cook

and

Will H. Houghton

**A**T A TIME when the English-speaking peoples of the world are giving thought not only to the prosecution of the war to victory, but to the kind of peace which will follow that victory, it is important, yes, it is supremely important, that our English-speaking peoples give consideration to the values which are spiritual, and therefore, primary and foundational.

Apart from God there is no man, or no set of men, with wisdom enough to plan the reconstruction of this shattered civilization. We are not for a moment suggesting that peace plans be taken out of the hands of statesmen and put into the hands of Church leaders. The Church must always keep its place and not attempt to dictate to the State; but it should continually remind the statesmen that "righteousness exalteth a nation," and that "except the Lord build the house, they labor in vain that build it."

Queen Elizabeth, in a recent broadcast, when pleading for a rebuilding of family life on a Christian foundation, gave expression to a similar thought, in these words: "It is the creative and dynamic power of Christianity which can help us to carry the moral responsibilities which history is placing on our shoulders."

**T**HE YEARS FOLLOWING THE CIVIL WAR were years of unrest and confusion on both sides of the Atlantic. The War Between the States had caused divisions which could not be immediately remedied, and wounds which were long in healing. Repercussions of this war were felt in Britain, in that sympathies concerning the American conflict were far from united.

In those days of mental clash and moral disintegration, a comparatively unknown American Christian worker boarded a ship bound for Britain. That man was D. L. Moody, and that early visit prepared the way for the great campaigns of the seventies, in which the message of God through Moody met with such a remarkably enthusiastic response throughout the British Isles. Whereas at the beginning the attendance was limited to a score or so, within a few months the evangelist was addressing a crowd of about thirty thousand on Glasgow Green. In the simple work of nonprofessional, heart-warming, down-to-earth evangelism, Moody made an abiding impact upon all classes, but particularly on the rank and file of both countries. In the words of some British statesman, whose name has been lost, but whose statement has been passed on, D. L. Moody brought our

two nations closer to God, and in doing that brought them closer to each other.

All of us must recognize the necessity of the best kind of co-operation between our two nations in the world beyond the war. It is not that out of this war our countries are seeking more power, and it is greatly to be hoped that they will refuse to take advantage of any power which may be theirs through victory. Certainly each of these countries must set an example of unselfishness. There must be an end of aggression and of all doctrines of hatred. How are any of these things possible except by the grace of God and the work of His Spirit?

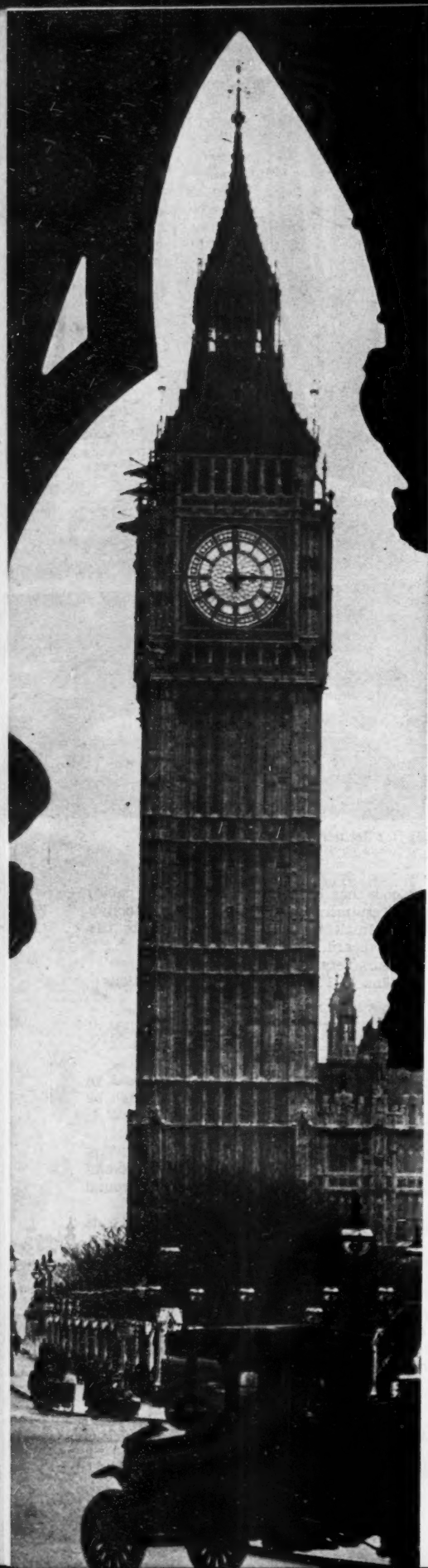
**A**S A CONTRIBUTION TO THIS END, and as a means of calling to the attention of our peoples the necessity of giving God His rightful place, wouldn't it be wise and glorious, when this present awful war comes to its triumphant close, if there could be an exchange of selected evangelical and evangelistic leaders. We would have you note and emphasize each of those words. The men should be both evangelical and evangelistic.

Evangelical—that is to say, they should hold tenaciously to the Christian faith.

Evangelistic—they should be able to present truth, not in terms of the intellect alone, but in words designed to move heart and conscience and will. They should have a message from God to the common people, and a message calling for repentance, and kindling faith in Christ as the one and only, but all-sufficient, Saviour.

Multitudes of Christians in both lands will recall the days of the Moody Centenary in 1937. The Moody Bible Institute of Chicago, an institution founded by Mr. Moody nearly sixty years ago, decided it was proper to have some special observance of the one-hundredth anniversary of Moody's birth. Aware of a similar desire among the friends of Moody in Great Britain, the president of

Moody Monthly



This article, written by the two editors, appears simultaneously in "The Christian", London, England, and in "Moody Monthly", Chicago, Illinois.

Photos by Acme

the Institute visited there in 1936, and established a committee of arrangements, of which Commander R. G. Studd became chairman. With that committee functioning in Great Britain, the Institute sponsored the journey and services of Dr. H. A. Ironside, Mel Trotter, and its president, for several months of meetings, conventions, and campaigns.

In turn, the Institute brought to the American side certain Christian preachers, among them Bishop J. Taylor Smith, of the Church of England; Jock Troup, Presbyterian evangelist of Scotland, and Rev. Charles T. Cook, editor of *The Christian*.

IT IS FULLY A YEAR since we had a letter from Dame Christabel Pankhurst (famous in England for her militant leadership of the suffragette movement, but now an ardent Christian worker), in which she wrote:

"Lately I have been thinking of the great and lasting effect of D. L. Moody's work in England. Have you another Moody to send over there in these solemn times? I am sure he would be thankfully welcomed. A Moody team of speakers might do well. . . . A team of speakers could spread over the country, and cover more ground and reach more people. . . . The exchange of witnesses or evangelists between America and Britain is a most valuable thing . . . and this thought of a Moody visit is very much on my mind."

No unbiased student of history could deny the part played by Christian truth and leadership in the making of these nations. Even apart from Christianity, it is important that governmental leaders give attention to the realm of human interest known as religion. An old-time historian said: "Whether true or false, sublime or ridiculous, man must have religion. Everywhere, in all ages, in all countries, in ancient as in modern times, in civilized as well as in barbarian nations, we find him a worshiper at some altar, be it venerable, degraded, or blood-stained" (Thiers, *Consulate and Empire*).

Who will question the fact that Nazism and Fascism are religions? And so are materialism and atheism. And we may be certain that unless we hasten to give the post-war generation something better, youth will rally again to these totalitarian ideologies, or something similar. Thank God, we can offer them a faith that is adequate to satisfy the whole nature of man. It is the Bible revelation of divine redemption in Christ, good news of salvation. In a remarkable degree, the English-speaking peoples have been put in trust with that gospel

in order that they may give it to all nations.

There isn't in this plan the thought of promoting any one person, nor of aggrandizement for any church or group, nor is there anything of sectarian implication. The Moody Bible Institute, with its historic emphasis on the God-blessed message and methods of Moody, and with its constituency spread through sixty or more denominational groups, invites Christians everywhere to give prayerful thought as to whether or not such an undertaking is feasible and in line with the will of God.

We hope many thousands of our readers in Great Britain, Canada, Australia, New Zealand, and the United States, will give serious attention to this idea and its possibilities.



## What Wilt Thou Have Me Do?

By T. O. Chisholm

Lord, what wilt Thou that I should do?

What is my task?

This question, leaping from my heart,

I kneel to ask.

What place of duty can I fill?

Where can I go

To lighten, in Thy holy name,

Another's woe?

So many hearts are torn today,

So many weep;

So many souls are passing now

Through waters deep;

So many bear their loads alone,

Without Thy grace;

So many have not found in Thee

A resting place.

'Mid screams of shells and roar of guns

Men bleed and die;

Gaunt hunger stalks through many lands,

Where children cry;

Whole nations groan beneath the lash

Of conqueror's sway;

Were ever miseries so rife

As in this day?

In such a world, with needs so vast,

What can I do?

Fill Thou my heart with love like Thine,

With pity, too.

Here are my hands, my feet, my all;

Lead Thou the way,

Where I may do Thy works again,

"While it is day."





# God's Peace in a World at War

By

Canon R. H. A. Haslam\*

*The peace we need—  
and the Person in  
whom it is found.* ✱

**T**HE WORLD WAS NEVER SO TORN and tempest-tossed as it is today, and we all are in the midst of the struggle. The only prophetic voice that deserves to be heard is one that will bring a message that will strengthen the hand and heart of all, whether it be of the valiant sailor, soldier, and airman; of the proud and trembling mother and sister and sweetheart, or of the loyal citizen of the world, whose heart, but for the sure knowledge that right must ultimately triumph, would utterly fail for fear.

It is because of the firm assurance that there is such a voice to herald the message that one dares to write to proclaim it. It sounds clear above the world tumult. It comes from the heart and lips of our blessed Lord. Spoken first to His own disciples, it is equally true for us in this day: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer" (John 16:33). "In me . . . peace. In the world . . . tribulation; but be of good cheer."

What a word of inspiration, comfort, and strength is that message, coming from its divine source, straight to all who are in the heart of the world's battles! *Tharseite!* Be of good cheer! Have courage, for I have been victorious. And the implication surely is, that possessing His peace we too can be "more than conquerors."

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Doubtless the first reaction will be to say that the Master was referring to the spiritual gift of peace and to spiritual experiences of trial when He spoke of peace and tribulation. Be that as it may, the message is vital for us today just because the conflict in which we are engaged is one where the spiritual and antispiritual are terribly interlocked. It is by reason of the conviction that this is true, and that only by the triumph of the spiritual over the material, or rather by the triumph of God over the appalling forces of spiritual evil represented in the conflict, that we can claim that gift of peace which He offers, even while we are in the very thick of the fray.

For our Lord, the gift did not mean the cessation of conflict, but peace in the very midst of conflict. When we think or speak of peace today, our thought so often is only of the end of the warfare, and a return, more or less, to the status quo. The peace which our Lord says we may have is that peace which will stabilize life lived in the vortex of world conflict and will enable men always to be strong in thought and for action. Such peace is not conditioned by nor dependent upon any external circumstance. It goes deeper. It is a thing of the spirit, of life. Therein is its strength and effectiveness.

**W**HETHER OR NOT WE ADMIT it, we owe most of our worth-while concepts and ideals to the Hebrews and the Greeks. This is especially true of those

which express the inner, spiritual experiences of life. It is also true concerning the virtue of peace. The fundamental meaning of the word *shalom* (peace) as used by the Hebrews was completeness, and that which resulted from completeness. That conception of peace is most suggestive. It is the complete adjustment of the spirit of man to his Maker, to his fellow man, and to his environment that is the foundation of true peace. When all the elements of a man's personality—his thought, will, and emotions—are brought under the control of the Spirit of God, man becomes at perfect peace.

Our undefined conception of peace is probably more akin to the Greek *eiene*, which means unity or concord. But here again it is clear that only as there is oneness with the Highest, unity with our fellow men in things that matter, and unity in our own person, will there be that peace which means strength of character. It is such peace that is needed today. It is not passive; it is active and vital. It results in that quality of spirit that will face every circumstance in life, every event which may happen, every position in which we find ourselves with quiet confidence and in such a way as to enable us to triumph, whether in life or in the face of death.

**B**UT WHEREAS THIS LEGACY OF OUR LORD is available for all, it is necessarily conditioned on terms that assure its validity. For example, the truth of the word of the prophet Isaiah, "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22), is fairly self-evident. The wicked who ignore the claims of God, disregard the rights of men, and who reject the challenge and demands of their own better natures cannot hope to be the recipients of His peace. But this can be remedied. God through the same prophet said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river" (Isa. 48:18). If ignoring God's voice had forfeited for them the blessing of peace, a complete about turn and loyal obedience to God and to conscience would be the means of restoring peace to their hearts and strength to their lives.

Try it, brothers, for none of us is justified in neglecting that which will make us more efficient in the battle of life and in the present world conflict; and certainly the peace of an adjusted and controlled life will greatly increase such efficiency.

But my quarry, those whom I am seeking to help that they may be strong, is the generality of folk. I might almost say the good people who for one reason or other have lost their peace, or whose peace is disturbed, whose health or circumstance or world conditions have left them far from complete. And may I, in passing, express the conviction that nothing is so wrecking to health and strength of body and mind as the loss of inward peace. Professor Hort, the renowned Greek scholar, said, "Distraction within is the way to make life useless and barren." Pascal called peace "the sovereign good."

Moody Monthly



WHILE THE GREAT ISSUES AT STAKE in the world today make one almost ashamed to allow one's thought to be taken up with anything so personal as one's own ailments or circumstances, yet we may as well face them and discover how, amid all the disturbing elements of life, we may still have that inward triumph of mind and spirit that issues in perfect peace. And let it be said in anticipation that the secret rests with God, the source of peace.

By way of illustration, think of those who have tender consciences, who are all too conscious of the polluting influence of the sins of the age, of whom we sing:

*"And none, O Lord, have perfect rest,  
For none are wholly free from sin;  
And they who fain would serve Thee best  
Are conscious most of wrong within."*

Is there a remedy for such unrest, and for those who are overborne with thronging duties, or with sorrow or separation from loved ones, or with threatening disease and death, or an uncertain future? Can such have peace?

Bishop Bickersteth has given us an inspiring answer in his world-known hymn, "Peace, Perfect Peace." Notice that the first line of each verse except the last is in the form of a question. "Peace, perfect peace in this dark world of sin?" The answer is, "The blood of Jesus whisks peace within." So in each verse, and each problem and circumstance of life, Jesus Christ is the answer. One could add indefinitely to the list of experiences through which men pass, experiences perchance created by external happenings, or by inward fears, but in each case perfect peace may be had in the face of the most untoward circumstances.

So often, even in the lives of Christians, its absence is due to life being lived quite independently of any conscious relationship to the will of God. When Paul challenged the Philippian Christians to be free from anxiety he gave them the secret: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God . . . shall garrison your hearts and minds through Christ Jesus" (Phil. 4:6, 7). Thus it is not by being delivered from the battle, not by exemption from troubles and difficulties and disappointments, not by "having a comfortable lotus land to live in," but by guaranteeing that when troubles come the central citadel of life, the soul, shall stand inviolate because God Himself garrisons it and His peace "holds the door."

Prayer sets things in true perspective; it relieves from anxiety by bringing our wills into line with His will, and it often releases from anxiety "by liberating within us new resources of power for handling the difficult business of living."

IF THUS FAR I HAVE DEALT WITH THE MORE PERSONAL SIDE of the subject of peace, it does not mean that I have overlooked or ignored that aspect of peace which is uppermost in all our minds and rests as a heavy burden on our hearts—the peace of the world. But I think I



Symphonic Choir of Glenview Naval Base at Addison Street Bible Church, Chicago, Ill.

Myalls photo

may go even further and say that while many long for the war to cease, there is growing in many hearts a deep conviction that when the war ceases the world will be very far removed from an enduring peace, unless there are drastic changes in our way of life. Those who have given the subject the deepest and most penetrating study alone know the enormity of the problem.

Dr. Oldham has said, "It is idle to suppose that the qualities required to restore civilization will be at our disposal when the war comes to an end, unless they have already begun to refashion our minds and our lives. We can hope for a new order after the war only if it is taking shape now. To create and foster the new spirit by which the new order will come is the duty and obligation of the Christian Church."

I can well imagine that those who are enduring most of sacrifice and sorrow in the present hour will be the first to say, "Help us to the solution of the problem in order that our sacrifices may not have been in vain. Peace in our hearts is a poor legacy unless through its possession we can aid to bring about peace in the world."

In order that we may be preparing for and hastening that day (if so be that world peace will ever be realized in this dispensation), we must take the long

view, the comprehensive view, and, if I may say so, the divine view of the whole question. To do so let us recognize that this is a world war in a sense in which there never has been a world war. Practically every nation of the world is involved. The peace that comes will be no mere subjugation of the Axis powers—that will be unquestionably a prime necessity. Nor will it be only the drafting of post-war treaties. It will need to go vastly deeper for a world peace. The only world peace that will be permanent will be that which will aim at nothing short of a change of heart of the nations.

Provisions for abiding peace must go deeper than the provisions included in the eight points of the Atlantic Charter. They deal with vital points of social, economic, and international relationships. But in order that those relationships may be permanently established, the hearts of the nations must be purified from hate, suspicion, distrust, greed, selfishness, and every other corrupting and disintegrating influence.

What nation or combination of nations is equal to such a task in this hour? One has to face the terrible problem of reclaiming the soul of the Axis youth, polluted by the teachings of Nazism and Fascism, and poisoned by doctrines of hate and sadistic tyranny. And that is

(Continued on page 11)



# Christ in the Camps

By Werner C. Graendorf

**W**HE SPOKE and sang to 5,800 soldiers." Behind that simple report of Mike Guido lies the vitalizing impact of a week of William W. Shannon and Michael A. Guido at a Midwest army camp. And behind this evangelistic duo from the Moody Bible Institute Extension staff is the marvelous power of the Christ they represent, a Christ whom fifty-four of the men at the above camp found could be a soldier's Saviour.

The story of Shannon and Guido's work in the country's army camps is replete with interesting incidents. In Colorado they were driven to their meeting at a blizzard-encrusted air base by a Red Cross nurse. In South Carolina they held a meeting during a sweltering heat wave by moving the piano outside and speaking there. At another camp the commanding general marched out three thousand men to hear the message.

These incidents, however, are secondary. The primary concern of the two evangelists in their work at the camps is to win servicemen for Christ. In carrying out that purpose, they have, since Pearl Harbor, spent more than half of their "always-on-the-go" time in camps throughout the country. Here, besides telling the story in word and song, they have also distributed thousands of New Testaments—each anchored with a promise to be read by the receiver.

The results of their ministry have been heart-warming. At the Midwest camp mentioned above (Camp McCoy, Wis.) there were, beside the professions of faith, definite dedications, and 2,250 men received New Testaments, given, of course, on the promise they would be read.

Incidentally, in reaching the Camp McCoy soldiers, Shannon and Guido held fifty-eight meetings during their week there—one year of Sunday services, with six left over! Small wonder that Guido wrote, "We were kept very busy." The likeable singer himself illustrated some of the Shannon-Guido "hustle" by taking one afternoon during the stay at the

1. Shannon and Guido with Lt. Col. E. Alexander, post chaplain, Camp Wheeler, Ga.
2. The evangelists at Camp McCoy, Wis., with Lt. Col. Arthur F. Ewert and David Ray, chaplains.
3. Mr. Shannon speaking to cadets at Lodwick Aviation School, Lakeland, Fla.
4. An outdoor service conducted by Mr. Shannon at Fort Dix, N.J.

Moody Monthly



Wisconsin camp for a round of the hospital wards. Among those accompanying him on this mission were the chaplain, his assistant, and several soldiers to carry New Testaments for distribution.

In each ward the young evangelist sang, and spoke about five minutes. After visiting ten wards or so, some of the group dropped out. Ten wards later one of the Testament carriers also fell by the wayside. After twenty-five wards the chaplain's assistant excused himself. Guido himself finally called it a day, with a total of thirty wards visited and the seed sown in many hearts.

Previous to the services at Camp McCoy, the Institute team had spent three fruitful days at Fort Dix, N.J. Here they reached approximately 1,300 men in uniform with the gospel message and reaped an immediate harvest of some fifty who made profession of faith in Christ. At Fort Dix their ministry was part of a special two-week preaching program conducted by the evangelical chaplains of the Fourth Motorized Division.

Another typical camp included in the Shannon-Guido servicemen ministry was Camp Wheeler, Ga. From there Shannon wrote, "... wish you could have been with us yesterday in the five services at Camp Wheeler where more than one hundred men made confession of Christ." And down in Florida, a former All-American football player commented on their presentation to students at an army aviation school there: "... a sermon which took but a few minutes, and in my estimation will last a long time."

And, of course, there are stories of individual cases, and each has its own interesting history and drama. At the Denver (Colo.) Victory Center a soldier, whose life had been gripped by the drink habit, and who had formerly been on a New England radio network, was saved and gave a "clear-cut testimony." Another found Christ after wandering into the Center thinking he was going into a night club.

**I**N THE WORK THERE HAVE BEEN MANY PROBLEMS. The Institute evangelists, however, have not been disconcerted by difficulties. When a hot night kept away the crowd from a meeting in a Columbia, S.C., camp, they moved the piano outside the meeting hall and began playing. In a short time a crowd of fellows had gathered around, and the meeting that followed had eternal results.

As hinted above, while in Colorado they were promised a car ride to their meeting at the blizzard-driven Colorado Springs air base, but at the appointed time no car appeared. After a long, cold delay the car, sent by the base chaplain, arrived. Condemnation, however, was dispensed with, for their driver proved to be a Red Cross nurse with the Motor Corps.

Later the nurse was presented with a New Testament. Receiving it she smiled; then, with a lump in her throat, said, "I am so glad to receive this. I have volunteered for foreign duty and may go any time now. You will never know how I appreciate this and what it means to me."

September, 1943

**T**HE EFFECTIVENESS OF SHANNON AND GUIDO is witnessed by their results. Each knows his God, His power, and the best way to present His message. To that fact the chaplain's assistant at Fort Dix, after their meetings there, gave his testimony: "Bill Shannon (who does most of the preaching, Guido the singing) has the best presentation of the message of salvation to men in the armed forces of any man we have heard or heard about ... straight from the shoulder and right to the hearts of sinners. His is a message for strong and daring men; not an appeal to escapism, but a forthright challenge to men to try God and see whether He is able to keep that which is committed to Him. ..."

Shannon preaches from the background of long and varied experience. Back about a year before the first World War, W. W. Shannon had been afraid to go to church. Perhaps the fact that he was president of a brewing company might have had something to do with his fear. Besides this, however, Shannon was also a newspaper manager and mayor of the Pennsylvania town of Berwick. In fact, in 1912 his fast-rising political reputation took him to the national Republican convention in Chicago as delegate-at-large.

But in 1913 something happened to Bill Shannon. He came into vital contact with the Christ he now represents. After his conversion he went to Moody Bible Institute, studied there, and then went out to pass along the good news. Part of that early ministry found outlet in the army camps of the 1914-18 period, whence the Irish soul-winner stored up much of the experience he now uses so fruitfully in this second world conflict.

Song leader Guido balances the years of Mr. Shannon with the energy of youth. Well on his way in the entertainment field, Guido left the dance band platform for a victorious life in Christ. And now, for nearly eight years he has teamed up with Shannon in what a Southern pastor once termed "a winning team." Yes, they are a winning team—winning men for Christ, as "won" soldiers from Camp Wheeler, Camp McCoy, Fort Dix, and other camps throughout the country heartily witness.



## Not by Bread Alone

By Mrs. E. W. Bliss

Our prayers were fervent,  
For we craved

To know if he were really saved—  
Our soldier boy, there on the brink  
Of death. We dared not speak or think,  
But called upon Christ's blessed name  
Until at last the answer came—  
"I'm writing that you, too, may share  
The joy I've had in answered prayer."  
That day we had no need of bread  
For on God's wonders we had fed.

## God's Peace in a World at War

(Continued from page 9)

only one side of the picture. We must think of ourselves and of the sins of the Allied Nations. When we pray, "Give us peace, Lord, world peace!" and remember that our prayer is to the God of righteousness, to the God of purity, to the God of truth, can we expect from Him any answer but that of Jehu to Ahab: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (II Kings 9:22). For Israel, whoredom meant just one thing, estrangement from God by alliances with forces antagonistic to God. "What peace so long as ye ignore Me in your treaties? What peace so long as the vices of society—drunkenness, immorality, blasphemy—are so many and are unchecked and unrepented? What peace while you allow the lure of the world to make you indifferent to My claims?"

I cannot but think that in the war today we are dealing with God and He with us in a unique sense. We are consciously or subconsciously beginning to realize that He will not heal the hurt of the world lightly, saying, "Peace, peace, when there is no peace." World peace will be on His terms and in His time. For this reason every last one of us should give ourselves earnestly to think what is involved in the present terrible crisis, and what we are to do in the matter.

**I**N TORONTO A SHORT TIME AGO, a speaker before the League of Nations Society on the subject, "The Atlantic Charter and Christian Concern," said: "The mission of the Christian is to be a crusader for law, order, and peace among the nations, by providing a spiritual enthusiasm and driving force behind the forms of the organism." Passion for the establishment of the kingdom of God by those who have become recipients of the peace which Christ bequeathed is the only answer to the problem. It is here that we can take the long view of the statesman-prophet Isaiah when he wrote, "Behold, a king shall reign in righteousness ... and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:1, 17).

God's people are often in the greatest straits—sorely reduced, and seemingly forsaken; but it is best, it is safest, to be among God's people. And if there is any day when it is specially good to be among them it is not when they are saying with Job, "I shall die in my nest, and multiply my days," and when all earthly things go so well with them that they have nothing more to wish for. It is safest, it is best, it is sweetest, to be among them in dark and troublous times, when they find a hedge about their path, and when thorns are on the road; when they are wandering hither and thither in the Valley of Achor, and are looking out at the door of hope.—Wm. C. Burns, China.





Coast line  
at La Jolly  
Cove,  
Calif.

Kirkpatrick  
photo

**P**RACTICAL CHRISTIANITY apart from doctrine becomes merely moral and social service on a purely human plane. True Christian living must be Christ-centered and on a divine plane both in power and objective.

John Ruskin has been quoted as saying, "The reason that preaching is commonly so ineffective is that it calls on men oftener to work for God than to behold God working for them." To behold God working for men can only be done through the great doctrines of our faith. In other words, preaching in John Ruskin's time was ineffective because the doctrines were neglected. That is also true today.

The subject is too vast for comprehensive discussion here. It will be sufficient for the present purpose to call attention to but one great illustration. It has been revealed that when God laid the foundation of the earth, "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). What a thrilling event that must have been to the heavenly host when God the Son formed the earth with His fingers and gave it shape! How it must have grown in His hands!

**T**ODAY, THERE IS ANOTHER CREATION BEING FORMED that is far greater than the creation of this earth. This creation is brought into existence not only by the creative power of God, but it also requires His infinite grace as demonstrated in the giving of His Son for its completion. In this creation, God does not make something out of nothing, but He makes something out of that which is worse than nothing. He takes the individual out of the rebellious and sinful human race, and out of these fallen creatures He is preparing His new creation, His Church which He is to present to Himself without spot or blemish.

Yes, this creation is infinitely greater than the creation of the earth. If the

# Needed— a Re-emphasis on Doctrine

By J. F. STROMBECK

## Part II

morning stars sang together and the sons of God shouted for joy as they saw the terrestrial creation brought forth out of nothing, how much more should not those who see the forming of the new creation sing together and shout for joy because of that which God is accomplishing today.

It is said that there is joy in heaven over one sinner that repents. How much greater joy should swell the hearts of believers when they contemplate that they are a part of this new creation. What greater object of inspiration could there be than this new creation which is in Christ Jesus? But then the question comes to us, How can we know anything about this new creation apart from the great doctrines of salvation?

It is true that the sacrifice and accomplishments of other Christians inspire us to ambition, but we shall never attain to their sacrifices and accomplishments unless our own inspiration springs from the same source from which their inspiration has sprung. Paul said, "The love of Christ constraineth us." That was his inspiration; and that will be the inspiration for the one in whose life the love of Christ is shed abroad.

That inspiration which comes to Christians apart from the great doctrines par-

takes somewhat of the nature of a college pep meeting. It works on the feelings, but it does not produce lasting results.

What has been said of inspiration may also be said of devotion. True devotion is to God and to His Son Jesus Christ. There is much call today to devotion to a church, a denomination, or a particular group or cause, but the basic object of devotion must be to a person. When the devotion to Christ springs forth, it will show itself afterward in devotion to things that concern Him.

Is there anything that will stimulate devotion to Christ more than a thorough knowledge of His preincarnate state—how He emptied Himself of the glory that was His, how He came to this earth in the form of a man, yea, in the form of a servant, and how He became obedient unto death, even the death of the Cross; and this was all in order that He might bring us to God and unto Himself. Yes, devotion also has its roots deep down in doctrine. And where doctrine is neglected the devotion must necessarily be very shallow.

Finally, a clear understanding of doctrine is absolutely necessary in order to detect error and to keep it from creeping into our evangelical churches. This dan-

ger is greater and much more subtle than most Christians realize. Because of the lack of doctrinal understanding, errors are being tolerated within evangelical groups because they are not recognized as such.

To prove this point, the following is quoted from a book that is now being recommended within some evangelical groups. These quotations are taken from a passage purporting to explain the meaning of the Cross. "All the time a deep simplicity beats here. In a home where love meets sin, if that love be a pure love, at the junction of that love and that sin suffering ensues, a cross is set up.

"This world is a human family; God is our Father. He is love, and when that love meets our sin—as it did in the incarnation—at the junction of the two, a cross is set up. That white love crimsones into a cross.

"Now, in the home where that love meets sin and a cross is set up, the suffering is vicarious. What should have fallen upon the guilty one falls upon the innocent one.

"And when the divine love meets our sin and the cross is set up, that suffering too is vicarious. What should have fallen on us falls on Him. I cannot explain it, but I see it and share it.

"That mother was right when she said, 'See, here is the true living cross.' And she stretched wide her arms until they made a cross. She was right, for here was motherhood suffering, saving, giving herself even to a cross for the sake of the children. The Father-Mother God is not essentially different, except that when we see His arms stretched out upon a cruel cross we know that the suffering is infinite because the love is infinite."

In the first place, in this quotation there is the direct statement that the world is a human family and God is the Father of this human family. This is nothing more or less than the universal Fatherhood of God, which the Bible very clearly denies. But only as we know the doctrinal teaching of the Bible can we detect this error. Jesus said, "No man cometh unto the Father, but by me." How then can God be the Father to those who reject Him? Jesus also said to the Pharisees, "Ye are of your father, the devil." Certainly these Pharisees did not have God as their Father, but because doctrine has been neglected even in evangelical churches, this error is creeping into many places and

is being accepted without question.

But notice that the sufferings of Christ on the cross are said to be not essentially different from the sufferings of a mother for her children, except that His sufferings were infinite because His love was infinite! And this book is being recommended and advertised by men who claim to be thoroughly fundamental, and their constituents are reading these books because they are not taught doctrine and do not see the error.

Is the suffering of a mother for her children vicarious in the same sense that the suffering of Christ for sinners is vicarious? Not at all. On the cross, Christ was made sin for us. A mother may suffer because of the wrongdoing of her children, but she is never made sin for them. In other words, the sin of her children is never counted to her.

In the second place, the death that Christ died on the cross was not only a physical death, but it was a spiritual death. He was separated from God. He said, "My God, my God, why hast thou forsaken me?" Even though a mother might die physically because of the sins of her children, she can never die spiritually on their behalf.

Not only that, when Christ died on the cross there was a double substitution as the sins of the sinner were laid upon Him and counted to Him and He paid the penalty for these sins, so that His righteousness is counted to the one who accepts Him, and the one who receives Him is clothed in that very righteousness which Christ Himself had when He was here on earth.

Furthermore, one great meaning of the death of Christ was that He died as a propitiation for sin. This means that He satisfied the demands of divine justice on behalf of the human race. No

mother's suffering, however great it might be, can in the slightest way satisfy divine justice. Because Christ died to satisfy the demands of God's justice, the Cross becomes the place of mercy for the sinner who comes to it. The suffering of a mother for her children cannot in any way produce a place of mercy in God's sight for the children.

IT IS ABSOLUTELY NECESSARY TO have an understanding of the doctrines of salvation in order to detect these errors that are creeping into evangelical churches, into churches which call themselves fundamental.

Several years ago, I was listening to the radio when one of the great church leaders of this country was answering questions sent in by listeners. The question had come in, "Why do you Christians make so much of the Cross?" The answer came very clearly: "Because it is the very center of Christianity." I was amazed at this answer because I thought I knew the position of the speaker, but my amazement did not last very long, because he went on to say that the death of Christ on the cross was the greatest example of suffering that has been given to the world, and it is because of this that the Cross is the center of Christianity. Undoubtedly this answer was accepted by thousands of listeners, but to one who knew the doctrines and knew the true meaning of the Cross, this answer was far from satisfying.

From this it is evident that the Cross can be mentioned and can be made the most important thing in Christianity, and still the very essential truth of Christianity, the propitiatory death of Christ, can be denied.

(Continued on page 19)



Lake Tahoe, Calif.  
Munch photo



# "Isn't It Grand to Be a Christian?"

By Mary Starck Kerr

"You will be glad that Jesus came into your heart"



**I**SN'T IT GRAND to be a Christian, isn't it grand?" sang the young people's choir on a Sunday evening radio program in a western city, and the hearts of many listeners answered, "Indeed it is grand to be a Christian."

Why is it that we who are Christians can sing about it so enthusiastically? Some have been good moral persons all their lives, others have been great sinners before they became Christians, but all can unite in singing,

*"What a wonderful change in my life has been wrought,*

*Since Jesus came into my heart."*

In the first place, all were born as sinners; that is, with a tendency to do wrong instead of right. Even those born with Christian parents, although in one sense already set apart to Christ, with a love for Him and a desire to please Him from their earliest years, have felt this tendency to sin. They have resisted it, but have not been able to overcome it, until they, like the others, have accepted the Lord Jesus Christ as their Saviour, and looked to Him to save them from the guilt of past sin and the power of present sin (Isa. 53:6; Rom. 3:23; 8:2).

When the Christian has accepted the Saviour, there comes a great change in his life; in some cases, a change of habits and feelings that is instantaneous and marvelous; in other cases, a more gradual change comes about. One change, however, is always immediate; the believer in Jesus Christ becomes a child of God as soon as he believes, whether he feels any different or not (John 1:12). He is justified, that is, we might say, acquitted of all past sins, and that gives him peace, which brings a sense of nearness to God and fellowship with Him that he could not have before (Rom. 5:2).

The Christian's desires are changed. Hitherto he may have loved pleasure, wealth, or fame, and may have been ambitious to attain them. When he becomes a child of God, his first aim is to serve God and his fellowmen, for he has become a partaker of the divine nature, having the love of God shed abroad in his heart by the Holy Spirit (Rom. 5:5; II Pet. 1:4).

The believer may previously have had no interest in the Bible, but now it is his joy to read and study the Word of God. It may be he has prayed only infrequently, but now prayer is a daily habit, sometimes an hourly practice; for one does not always need to go apart and kneel in prayer to commune with the heavenly Father, but can lift his heart to God at any time. Now he loves to attend church services and to praise God in song, and learn more of Him through the preaching of His Word (Acts 2:46, 47; 9:11; 20:7).

As they learn more about Christ, Christians find their joy increasing. They find they have a great inheritance since they have become children of God; they are "heirs of God, and joint heirs with Christ," for they are to share in the rulership of His kingdom. Even now He gives them an "earnest" payment of their inheritance, by filling them with the Holy Spirit, who empowers them to be witnesses to Christ, and to win others

to Him (Acts 1:8; Eph. 1:13, 14).

He has made them even now a royal priesthood, they find, and through their prayers for others they become a blessing to them, saving many from destruction and bringing them to the Lord Jesus (I Pet. 2:9).

**I**T IS GRAND TO BE A CHRISTIAN not only because of spiritual blessings, however, but also because in material things of our daily life we receive help from God. He has promised to supply all our needs, if we make His kingdom our first concern (Matt. 6:33; Phil. 4:19). He strengthens us when we are weak, and heals us when we are sick (II Cor. 12:9; James 5:13-16). He guides us when we are perplexed, delivers us when we are tempted, and comforts us when sorrow comes (James 1:5; I Cor. 10:13; II Cor. 1:3, 4).

Perhaps you have thought of the Christian life as demanding sacrifices which you could not make. It does ask for sacrifices, for we must put Christ first in our lives, others second, self last. But when we turn to Him and accept Him as our Saviour, He takes selfishness out and puts love in its place, and then we want to deny self and live for Him. When the old nature asserts itself, as it sometimes does, He will give us victory over it if we call on Him (Heb. 2:18).

He offers greater rewards for our sacrifices than the world does. For knowledge, we often spend time in study when we would like to play; for money, we sacrifice pleasure and often health, and worse than that, sometimes even our good character. The Christian may give up some pleasures, but he gets real joy in exchange for them. For everything given up, we receive a hundredfold in this life, besides the eternal life of joy which comes afterward (Matt. 19:29).

The Christian gains all that is worth while in this world, plus an inheritance of the kingdom of God, which is so magnificent that words cannot describe it fully (I Pet. 1:3-5). But those who refuse to accept Christ, lose the best things in this life, as well as the everlasting joy which the Christian will have. Even the most successful worldlying is a pitiable loser when he comes to the end of his life. There his joys end and his sorrows begin. How he will regret that he was so foolish as to reject Jesus Christ, when he loses all he has gained, and is turned away from the joys he sees the Christian sharing (Matt. 16:26; Luke 16:19-26).

**I**SN'T IT GRAND TO BE A CHRISTIAN, isn't it grand?" Yes! "Isn't it grand to work for Jesus, isn't it grand?" Yes! "Isn't it grand to know He's coming, isn't it grand?" Yes, it is grand, friend, and if you are not a Christian, receive Him as your Saviour, Lord, and King right now, so that you can join in this happy refrain, for you will be glad that Jesus came into your heart.

The root error of our day is to make Christ optional instead of *essential*.—  
Frank E. Gaebelein.

Moody Monthly



# Religion Versus Revelation

By

REV. ERNEST L. BEUTER

*Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:21, 23, 24*

**I**F WE WERE TO TAKE A TRIP around the world in times of peace, we would behold many wonderful sights. Not only would we view beautiful scenery, but we would also see many famous works of art and architecture, some of them ancient and costly; also, we might meet many interesting people.

But besides all this, we would encounter many strange religions as we encircled the globe. In Africa, we would find the strange practices of fetishism. And then, as we journeyed along eastward, we would find Mohammedanism in Arabia and Turkey, the religion of Zoroaster in Persia, Hinduism and Buddhism in India, and in China the followers of Confucius. In Tibet we would find the practices of Lamaism, and in Japan the religion of Shintoism. Everywhere we would find people worshipping different gods in different ways and according to different standards. And yet, amid all this variety, we would find a certain amount of unity. We would discover that all the false religions of the world have certain things in common which distinguish them from true Christianity.

First of all, we would find there is a hidden similarity in the *objects* of worship which these religions set forth. Some of the heathen worship hideous

Northern Tripoli—Paul's Photos

idols of wood and stone, the works of their own hands. Some worship the sun and the moon, or other objects in nature. Others worship the unseen forces of nature. And still others are given over to the worship of their emperor or their own ancestors. But all of these so-called gods are the products of human invention—not that men have with their hands created all these, but it is men who have raised them to their positions as gods.

These deities are not worshiped because they have at any time in the history of the world made a personal and supernatural manifestation of themselves to the race and demanded human veneration, but merely because men have chosen of their own accord to call them deities. Surely this is the height of folly; and we may justly smile at the thought of it, because we realize that the *true* God is not to be found among the things of creation (Job 11:7), but is Himself the Creator of all things, and is God "even from everlasting to everlasting."

**T**HERE IS ANOTHER AND SECOND POINT of comparison to be seen in these many religions, and that is the very unspiritual *character* of the worship practiced by their adherents. As to their *place* of worship, the heathen have never learned to worship God in spirit and from the heart. Hence, they have sacred shrines, sacred mountains, and sacred rivers, just as the Samaritans in the days of Christ superstitiously worshiped at Mount Gerizim.

Further proof of their failure to worship in spirit is seen in their religious *activities*, which consist, not in the spiritual exercises of the heart, but only in the outward ceremonies and works of the flesh. They seek to wash away their sins by bathing in filthy water; they strive to



Mr. Beuter is pastor of First Baptist Church, Belfast, N.Y.

stone for wrongdoings by cutting and slashing themselves, and to gain the favor of the gods by depriving themselves of everything but life itself. Others seek to accumulate merit by building great pyramids of flat stones on every one of which they have patiently chiseled a prayer. Still others take long and difficult pilgrimages to religious shrines, or sit all day in vain repetition, whirling wheels on which are written prayers. They do not consider it at all inconsistent to commit robbery or even murder, and then return to their "praying" again.

Their religious aims likewise show the unspiritual character of their worship. They do not worship for the sake of glorifying their gods; neither do they pray for their own spiritual betterment. The only objective in their heathen rites is to ward off such evils as sickness and pain, and to gain for themselves the material blessings and prosperity which they consider to be the highest expression of the favor of their gods.

The third similarity in these pagan religions is the *authority* on which they are based. This likeness does not appear at first, because we are told that one religion is based on the teachings of Mohammed, another on the teachings of Confucius, another on the teachings of Buddha, and so on. But the fact remains that none of them is based on the true Word of God, or even on a revelation from one of the heathen gods, although a few pretend to be such.

The worshipers do not even attempt to discover the will of their gods. Instead they foolishly devise their own methods for obtaining divine favor, and then assume that the gods will accept those standards as worthy of the highest merit.

Thus we see that just as the heathen fall to worship the true God and to worship Him in spirit, so they also fall to worship Him in truth; for there is no truth or certainty in religious things apart from a true revelation from God. Any religion which is based either in whole or in part on human speculation and guesswork is not a safe guide in spiritual matters, because God alone must appoint the means whereby men may gain acceptance before Him.

This is easily illustrated in the realm of human affairs. We are all aware of the fact that if we were to seek admission into some club or society of earth, we would not be permitted to devise the requirements ourselves, but would have them prescribed for us. And so it must be with those who seek admission into the favor and kingdom of God.

**WE** ARE ALL AGREED, then, that the pagan religions of Asia and Africa are ridiculous and powerless to save a single human soul. But what has all this to do with us who are living in twentieth-century America? Simply this, you and I need to examine our own faith and practice lest we be found to be only civilized pagans after all.

Stop and think, what kind of a God are you worshipping? Are you worshipping the great God who "spoke in time past unto the fathers by the prophets [and] hath in these last days spoken unto us

by his Son" (Heb. 1:1, 2)? Or are you worshipping a petty God who exists only in your own imagination? Are you worshipping the true God of the Bible whom you have come to know for yourself? Or are you merely pretending to reverence the God of your parents or Sunday school teacher, but who is really unknown to you?

After all, where is there any real difference in worshipping the works of one's own hands, and worshipping the product of one's own mind, or someone else's mind? Are the unbelievers in America any better than the unbelievers in Africa? The pagans of heathen lands have gone to the one extreme in thinking that their gods are forever angry and must be appeased to ward off their vengeance. The pagans of civilized nations have gone to the other extreme in imagining that God is too good to punish anyone. They have all rejected the true God of the Bible, who is at the same time perfectly holy and perfectly loving; who hates sin of every kind with an infinite hatred, and yet loves His unworthy creatures with such an infinite love that He sent His only begotten Son to be our Saviour.

**C**ONSIDER AGAIN. Are you truly worshipping God in spirit and in truth? Or are you, like the heathen, trying to purge away your sins by some outward ceremony? Perhaps by churchgoing, meaningless prayers, or deeds of kindness—anything but true repentance and turning to Christ. Are you really seeking to know God's will and His way of salvation? Or are you seeking to pile up merit by some method of your own, or by any method other than by trusting the all-sufficient merit of Jesus Christ?

You say we are all working toward the same end, even if we don't all believe the same. But are you really living for eternity? Or are you living only for earthly gain and merely hoping that eternity will take care of itself?

These are words of warning, but do not despise them. Remember that God will hold more guilty those who reject His Word in enlightened America than those who in heathenism have never heard the good news of salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved"—*today!*

The Holy Spirit is a Person. The Scriptures make this plain beyond a question to any one who candidly goes to the Scriptures to find out what they really teach. Theoretically, most of us believe this, but do we in our real thought of Him treat Him as a Person? Do we regard Him as indeed as real a Person as Jesus Christ, as loving, as wise, as strong, as worthy of our confidence and love, and surrender as He is? The Holy Spirit came into this world to be to the disciples and to us what Jesus Christ had been to them during the days of His personal companionship with them. Is He that to us? Do we walk in conscious fellowship with Him? Yes, and better than that, that He dwells in our hearts and is ready to fill them and take complete possession of our lives.

—R. A. Torrey.

# Advertising

**A**LMOST EVERY BUSINESS AND PROFESSION finds its counterpart in the Scriptures, and in the broad pattern of a modern advertising campaign may be developed a formula for the effective spreading of the gospel of our Lord Jesus Christ.

Surely no responsibility of the Christian believer is so challenging as the urgency of witnessing, influencing, and persuading others to "taste and see," using every opportunity to "sell" those with whom we come in contact the blessings of a saving faith. And no Christian privilege is so rewarding.

Modern advertising is primarily functional. It is an active agent. Its job is to move goods. As a part of our economic system, it is useful only as it is productive. Should anything less be expected of our spiritual lives than that they be fruitful?

**A**DVERTISING BEGINS ON THE ASSUMPTION that there is something to be offered to the consuming public. It may be either a product or a service. There are two tests which every advertising product must meet. Does it fill a need, and does it have merit? Failing in either, it soon fades into obscurity.

As Christians, our "product" is the gospel of the Lord Jesus Christ. We are convinced that it meets a need, for all have sinned, and again, except a man be born again he cannot see the kingdom of God. It has merit, for down through the ages men have willingly died for it. Under the severest of trials, the gospel has stood the refiner's fire and today it is still a living, vibrant reality in millions of hearts.

Advertising next concerns itself with the market for its product, where it may be sold. Obviously, it would be folly to advertise fur coats for those in a torrid climate, or to suggest bathing suits to the inhabitants of the frigid zone. Intelligent advertising locates markets where its product and its promotion effort have a reasonable chance of success. Buying habits, buying power, and local conditions are factors to be considered in selecting a market.

But here the gospel as a product transcends comparison, because it is not restricted by either economics, geography, or any other element. It vaults all market barriers because it is universal. Our Lord commanded His emissaries to go "into all the world and preach the gospel."

**T**HE WISE SELECTION OF MEDIA to carry the message is extremely important in productive advertising and the problem of distribution. Where shall the

Moody Monthly



# Sin and the Gospel

By

ARNOLD TORSELL

Sound and inspiring counsel on how to "sell" the gospel message

advertiser obtain the widest coverage, reaching the greatest number of potential customers? Newspapers, magazines, billboards, direct mail, radio, these are some of the principal channels available. Each has its audience and the advertiser must determine which will serve him best.

On what channels must our Lord depend for dissemination of His message of salvation? Quite simply, on the "ye" in the Great Commission—on His friends, born-again believers, those whose lives have been transformed by His power. The devices of modern advertising may be employed in the spreading of the gospel, but there is no agency as effective as the personal witness.

Modern advertising costs money. In one year, American business has invested as much as two billion dollars in advertising. Pages in our metropolitan newspapers run into four figures, in our national magazines into many thousands of dollars, and one nationwide radio program is reputed to involve an outlay of \$45,000 for a single broadcast.

Salvation is free, to be sure, but there is a cost to be reckoned with. If we are to be effective witnesses we must be ready to present our bodies living sacrifices, and that is reasonable. Complete surrender to the will of God is part of the cost. Not only does our Lord ask for our spiritual yieldedness, but He asks that physically and intellectually we be on the altar. Only then can we attain the highest productivity in moving others to an acceptance of that which has so completely satisfied our lives.

**C**OPY IN ADVERTISING is that which you have to say. Essentially, it is your message to those whom you wish to influence. Primarily, copy has only two basic emotional appeals. One is positive, the other is negative. In positive copy, the appeal makes a promise—of contentment, security, comfort, style, beauty, etc. In the negative appeal, the

approach is from the other angle. By indirection, at least, it points out that failure to use the product or service may involve risks, lack of health, denial of comforts, loss of time and energy, sacrifice of some of the pleasures of life.

How complete is the analogy of advertising with the gospel on the point of copy! The wages of sin is death, says the negative approach, but the positive gives the joyous assurance that the gift of God is eternal life through Jesus Christ.

The essentials of good advertising copy are facts, brevity, simplicity, and sincerity.

Need any comment be made that these are likewise essentials of an effective personal testimony? How important it is to be able to say with Job, "I know that my Redeemer liveth," or again with Paul, "I know whom I have believed," in dealing with a soul in need of the Saviour; or tact and judgment in introducing the Lord to those who know Him not. Nothing is so winsome as simplicity in our faith, and nothing so potent as sincerity.

Modern advertising depends upon illustration because of the necessity for making swift, graphic impressions upon all who run and read. Artists are paid handsomely for visualizing the significance of the written message. In a few bold strokes they strive for attention and seek to create interest.

Our lives are the illustration of the power of the Christian gospel message. Nothing so quickly arouses contempt and incites rejection as a carelessly lived Christian life, and nothing so completely convinces as a life which measures up to its profession, a life which is a constant and consistent expression of a sincere faith.

**T**HERE IS ONE PHASE OF ADVERTISING which is sometimes difficult to define. It is the strategy, the conception, necessary to make a campaign as successful as possible. This strategy con-

cerns itself with such mystical elements as psychological reactions. It attempts to understand the subtle forces which motivate people, and how these forces may be used to move them into the acceptance and purchase of a product or line of merchandise. The best thinking of advertising goes into this phase of the preparation and often costly surveys are made to make the decisions as scientific as possible. Pre-testing of a campaign idea in a small area is often used before a full scale plan goes into motion. Timing is an important factor. As few things as possible are left to chance. Great sums of money are involved. They must be made to produce.

There is likewise a strategy necessary in the preparation of the Christian witness, in the life which is to be fruitful in winning acceptance for the Christian product, the gospel. This strategy is planned in the prayer closet and in the precious hour before God's Word. Our presentation of the Lord will be conditioned almost entirely on the depth and fervor and constancy of our prayer lives. It will be enlightened and vigorous and persuasive to the extent of our knowledge and understanding of the plan of salvation. These two nurtures will largely fix our convictions and our enthusiasm for witnessing. If ever there was a time when we needed to be ready at all times to give a reason of our hope, it is now. Informed, intelligent, vital, and vibrant Christian lives are necessary in this greatest of all "selling" campaigns.

No advertising campaign ever succeeded which was not predicated on continuity, on a persistent, consistent, constant pressure against a market. "Keep everlastingly at it," a large agency cautions its clients, knowing well that spasmodic and sporadic advertising is costly and unproductive. In repetition lies the secret of building a name or a reputation. Well-planned, long-range thinking pays best in advertising.

Paul knew this to be true in the strength of the Christian life and testimony. He urged his young friend Timothy to be "instant in season and out of season." Our lives, to be fruitful, must be lived on a constant spiritual level, always ready and eager to respond to the promptings of the Holy Spirit. In that attitude of readiness we will not need to depend on our own inventiveness, but the Holy Spirit will lead us to souls who are in need. Everywhere there are hearts which are troubled or hungry. Prepared hearts will get the call to go to the help of the needy ones.

The end of all advertising effort is to get results. In the last analysis, that's the only reason why business spends

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Mr. Torsell is connected with the Advertising Department of the Chicago Daily News. He is a member of Elm Evangelical Free Church, Chicago.





There is plenty of evidence that students on college campuses are not as indifferent to spiritual matters as many people have believed.

# College Students Want Christ

By ROBERT OERTER

*The gospel can be presented effectively on a university campus* ★

**S**PIRITUAL WAIFS ARE COMMON. There are many solitary individuals who wander down the streets of thought, longing for a spiritual home. And one of the most important groups of these waifs today is made up of men and women on the college and university campuses of our nation. Important because they are the persons who tomorrow will be playing the leading roles in business and the professions, and in the reconstruction after the war.

Unfortunately, however, there are people who claim that the college student is hopeless, that he is so hardened by materialistic teaching as to be impervious to the gospel of Christ. Hence any effort

made to evangelize the student world is a waste of time.

I believe that fundamentally this is a distorted picture. Since 1941 it has been my privilege to serve on the staff of the Inter-Varsity Christian Fellowship. In that capacity I have visited on the campuses of scores of colleges and universities. For a week at a time I have talked with, eaten with, and lived with students who are probably as representative as any group of American college students could be. The one thing that impressed me most was their *intense eagerness for spiritual truth*.

Actually countless students today are anxious for spiritual peace. They are tired of cold concepts without life. They want something vital to satisfy their needs and to fill their lives. Some have this desire and don't know what it is. Some have the desire and refuse to express it for fear they may be yielding to

a sickly sentimentalism. Others come out boldly to declare their unrest and desire for something sure. Many are not vocal, but the longing is still there.

Do not think by my emphasis of the receptiveness of the college and university student I am indicating that the field is easy. That is not true. It is just as much a miracle of grace when a college student turns to Christ as when God touches the heart of any other sinner. What I do believe and am trying to emphasize is that in recent years the college student seems more receptive to the message of God than he was ten years ago. This belief is evidenced by the number of conversions among Inter-Varsity chapters throughout this country.

Of those who have noticed this trend, some have tried to explain it as the triumph of personal, subjective psychology. Others say it is the natural swing to spiritual things because of present world conditions. Still others claim it is God's preparation for a revival. I am not so much interested in the reasons *why* as I am in the *fact* that the Holy Spirit is working in the hearts of unsaved students to urge them toward Christ.

**T**HE EXPRESSION OF THE STUDENT CHANGE IN ATTITUDE is varied, but demonstrable. I was talking with one of our members in a school in Minnesota. She was quite evidently pleased about something, so I asked her to let me in on it. Smiling she said, "Did you notice the girl I brought to the meeting who listened so attentively? Well, I have known her for some time, but I've been afraid to approach her about Christ because she *seemed* disinterested. Yesterday after class, she drew me aside and asked, 'You always go to those religious meetings, don't you? Please could I go to one of them too?'"

Paul Johnson, former president of an Inter-Varsity chapter, is a fine student who is respected by students and faculty on his campus. Distinguished in his studies, he had a 2.9 average out of a possible 3. in his marks. He was a member of the debate team, the organizer of a philosophy club, as well as president of the I.V.C.F. on that campus. When the school had an election of the president of Student Council, Paul felt the leading of God to run as a candidate. He found that the procedure was for each candidate to get up in assembly before the whole student body and faculty to state his platform for election. When Paul's turn came he gave a fine, clear testimony for Christ. Paul was elected. Apparently students today recognize the power of the message of Christ. They respect those who give themselves to Him and find peace. They want that same power and effectiveness.

Even among professors there is often a note of longing for, or approval of, the way of life in Christ. I remember the remarks of the dean of Religion in one of the midwestern universities. Speaking

(Continued on page 45)

The Inter-Varsity Christian Fellowship is one of the oldest evangelical Chicago student movements in the world today. Founded at Cambridge in 1877, the first chapter was launched in this country five years ago. A staff of recent college graduates (Mr. Oerter is of the University of Pennsylvania '41) is working on more than ninety college campuses.



By Rev. Charles T. Cook

Editor of *The Christian*, London, England

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*Through delay in transatlantic mail, Mr. Cook's article failed to reach us in time for this issue. In its place we have condensed one of his editorials from his own periodical, The Christian.—Editors*

### NO SHORT CUTS

WHEN the Israelites went out of Egypt, they were not taken by the shortest route. "God led them not by the way of the land of the Philistines, although that was near." There was a merciful reason for this, which is immediately stated. They were not ready to face war; their faith might have failed so that they might have turned back to bondage. God, who "knoweth our frame," kept them in mercy from the "short cut," and "led the people about, by the way of the wilderness by the Red Sea."

The mention of that wilderness is almost enough to remind us of a further purpose in the divine plan for them. They were as yet no more spiritually fitted for entrance on the promised land, than they were physically equipped for conflict. They had to be instructed at Sinai; they must be called there into solemn covenant with God, and hear His requirements as to their worship and service.

The comparisons drawn between the various stages of the Israelites' historic experiences and the experiences of the spiritual life are familiar to us all. Whether Canaan be interpreted as typifying the heavenly inheritance or the victorious Christian life (and there appears to be no reason why it should not be taken as suggesting lessons to us under both aspects), the incident before us illustrates the truth that *there is no short cut to perfection, or spiritual maturity.*

The spiritual pilgrimage of many of us has been as long drawn out as the wanderings of Israel. But the Shepherd of Israel is the Good Shepherd of His people still. Sanctification by faith may be immediate, so far as the gift and purpose of God are concerned. But in personal appropriation there are always lessons to be learned, and few Christians are quick learners.

The schooling would be shorter for us, even as it was meant to be for Israel, if faith and obedience were flawless. Yet the longest way round may prove to be the shortest way home, even though the delays are in themselves without excuse. "Humbled," and "proved" we shall confess that God's way, however long and

trying it may be, is the best way. "Right was the pathway leading to this," will be the believer's testimony at the last.

And there are no short cuts in Christian witness and service, whatever our sphere in these may be.

The evangelist soon finds this out, as he faces the indifference of multitudes to whom his message seems to make no appeal. Steady persistence, in sole reliance upon the Holy Spirit, is demanded if there is to be fruit which no amount of human eloquence or ingenuity will produce of itself. And when conversions do take place, we know how fatal it is to think that the battle is over, it's begun.

Herbert Morrison was reported in *The Times* only recently as deprecating the idea that enormous improvements all round could be produced "by passing an act or pronouncing some magic spell." There were no short cuts, he said, and no easy solutions. Others have told us the same thing, in other words.

No short cuts to a new world after the war! Have we not had to learn, also, that there are no short cuts to victory in the war? There was, indeed, the marvelously providential end of the Tunisian campaign, which seemed like the exception that proves the rule. But even that was the climax to painfully long preparation.

God does not often lead us by the way that is near, in things either temporal or spiritual. *There is no short cut to glory*, hereafter. But the pains of the journey will be forgotten, and will themselves be the subject of praise, in the "nevertheless afterward" of eternal deliverance, in His eternal presence.



### Needed—a Re-emphasis on Doctrine

(Continued from page 13)

SOMEONE HAS SAID that the neglect of doctrinal teaching in our evangelical churches is paving the way for the coming of Antichrist. At first thought this seems to be an exaggerated statement, but on careful consideration one must admit that this may be true.

The teaching that there is a divine spark in every human being may seem rather an innocent statement, but that is the first step toward accepting the Antichrist.

This is followed by the statement that the only difference between Christ and us is that He asserted His deity more than we do. If there is a divine spark in a human being and all that is necessary is to assert it, then we do not have very far to go before we can find some person to assert that he is Christ, and that is what Antichrist will do. He will set himself up to be worshiped as God.

Furthermore, if we accept the statement that there is a divine spark in every human being it will not require much more to persuade men that some human being is divine and that he should be worshiped as God.

There is no phase of either Christian faith or conduct that does not suffer from neglect of doctrine. This being true, how important it is that there be a re-emphasis on the great Bible doctrines.

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### A CASTAWAY

The wide context in which this expression is found refers to Christian service (I Cor. 9:1-27). Its immediate context is concerned with the use of Greek athletics as an illustration (I Cor. 9:24-27). Writing to Greeks, Paul likens Christian service to a race.

The word "race" is *στάδιον* (*stadion*), which means "established," namely, that which stands fast, a stated distance. It was a race course 606½ feet long.

"Striveth for the masteries" is from *ἀγωνίζομαι* (*agōnizomai*), which refers to a Greek athlete contending in the games. "Temperate" is from *ἐγκρατεῖν* (*egkra-teuomai*). The word here refers to the ten months preparatory training, and the practice in the gymnasium under the direction of the judges. The training was largely dietary. Epictetus says, "Thou must be orderly, living on spare food, abstain from confections, make a point of exercising at the appointed time in heat or cold, nor drink cold water at a hazard."

If a Greek athlete went through ten months of rigorous training which involved rigid self-denial and much hardship in order that he might compete in a contest that lasted only a few minutes, and for a prize of chaplet of oak leaves, should not a Christian be willing to subject himself to just as rigid discipline and self-denial in order that he may live a separated life in the Lord's service?

The word "fight" in the Greek means "to fight with the fists." Paul speaks of the Greek boxer who beat the air, that is, practiced without an adversary. We call that shadowboxing. But Paul, in his conflict with sin, did not shadowbox, he said. He struck straight and did not spare.

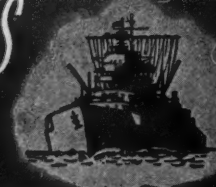
The words "keep under" are from *ὑποτάσσω* (*hupōtazō*), which means "to give one a black eye." When we think that the Greek boxer wore a pair of fur lined gloves covered with cowhide which was loaded with lead and iron, one can imagine the punishment to which the recipient of the blows was subjected. If a Christian would be as energetic against and unsparing of evil in his life as a Greek boxer was of his opponent, sin would soon be cleared out of his life and would stay out.

"Castaway" is from *ἀδόκιμος* (*adokimos*), a technical word used in Greek athletics, of the act of disqualifying a runner because he broke training rules. He was barred from competing for the prize. Paul was apprehensive that if in his life of service for the Lord Jesus he did not live a victorious life over sin, he would be disqualified as an apostle, barred from competing for the rewards for Christian service, his apostleship taken away. A Christian sometimes wonders, after years of fruitful service, why he should see his usefulness gone. The answer lies in the words, "disqualified, broke training rules."



# SOLDIERS ☆ SAILORS ☆ MARINES

## ☆ COAST GUARDS ☆



6,783 COPIES OF MOODY MONTHLY ARE BEING PLACED IN SERVICE READING ROOMS

OUR columns have carried occasional pictures of former students now serving with the armed forces. Most of them have been chaplains.



We now present Third Officer Sara Lackey, a former student, and now a member of the WACs.

Third Officer Lackey has worked with the Indians of Nebraska, but more recently taught English in a Presbyterian school in Japan.

### CHAPLAIN ALFRED L. PULLEN SAYS

"Certain elements are now insisting that beer and whiskey are necessary for our boys in service. You can't put bad stimulants into a man without stimulating him to bad actions."

### A GOOD STORY

We are indebted to Jock Troup, of Tent Hall, Glasgow, for the following:

"A few weeks ago, a petty officer of H. M. Navy, came to the rooms, and when it was discovered that he was a Christian, he was asked if he would care to give the men a word of testimony. He said: 'I will be more than delighted to do so. I was brought up in a home where Christ was honored, the Bible read, and prayer offered daily. I felt the life and atmosphere did not give me what I wanted, and so whenever I got the opportunity, I left my father and mother, and sought life in the world. My business ultimately took me to China, where I was employed as a naturalist photographer. While visiting one of China's large cities, I heard about a Chinese gentleman who was also interested in photography. I asked for his address and made my way to his home. I introduced myself, told him my business, and used Chinese in speaking, but to my amazement when he replied he spoke in perfect English. He asked, 'Have you ever taken a closeup of the human heart?' I said, 'No.'

"Oh," said he, "let me take one of you." He then produced a New Testament and began to read and expound the first three chapters of Romans. By the time he finished, I was deeply convicted of sin and need of a Saviour. Before I left I bowed my knees and opened my heart to Christ, and now He is my Saviour."

### ANOTHER CHAPLAIN

"Many thanks for your good letter and compliance with my request for working material. It will meet a great need with the men. I have never seen men so anxious to know more about the Bible, about Christ, and how to meet their spiritual needs. I would not be at all surprised to see the war make many of these men ministers of the gospel. God has used wars before to drive men back from idolatry and unbelief to the realities of His power and grace.

"I am glad to have the opportunity to serve Him here. Since I last wrote you I have been transferred to the post of Regimental Chaplain. Again my thanks to you, and God's blessings on the Institute."

### IF YOU ARE GOING TO CHINA

A Chinese student at the Moody Bible Institute, Harry Liu, has given us the following which will be interesting to all and may have special value for some:

Time says: "One of General Doolittle's flyers, forced to bail out on Chinese soil after bombing Tokyo, had seen the populace running toward him, and had

waved and shouted the only Chinese word he knew: *Mei-kuo, Mei-kuo*—America, America (literally, 'beautiful country'). The Chinese laughed and almost hugged him and greeted him like a long-lost brother."

This brief Chinese lesson is prepared for American Christian soldiers who are going to serve the United Nations in China. May God make them true witnesses for Jesus Christ as well as brave soldiers of their beautiful country, America:

| English                                 | Chinese                  |
|-----------------------------------------|--------------------------|
| 1. How do you do?                       | LEEE HOW MA?             |
| 2. Thank you!                           | SHI SHI LEE!             |
| 3. Take it easy!                        | MA MA WHO WHO!           |
| 4. China                                | CHUNG-KUO                |
| 5. I believe Jesus.                     | OH SHIN YA-SOO           |
| 6. Do you believe Him?                  | LEE SHIN BO SHIN?        |
| 7. Believe Jesus have everlasting life. | SHIN YA-SOO YOU YUN SUN. |
| 8. Very good!                           | DEAN HOW!                |
| 9. America                              | MEI-KUO.                 |

| English:  | Yes,    | Jesus   | loves | me, |
|-----------|---------|---------|-------|-----|
| Chinese:  | SHIRR,  | YA-SOO  | I     | OH, |
| Yes,      | Yes,    | Jesus   | loves | me, |
| SHIRR,    | SHIRR,  | YA-SOO  | I     | OH, |
| Yes,      | Yes,    | Jesus   | loves | me, |
| SHIRR,    | SHIRR,  | YA-SOO  | I     | OH, |
| The Bible | tells   | me so.  |       |     |
| J         | SON-GIN | GOW-SOO | OH.   |     |

### FROM THE SOUTHWEST PACIFIC

An Illinois pastor very kindly shared with us a paragraph in a letter from one of his boys, a soldier stationed in the Southwest Pacific area:

"No, I have not been to a church service held by a chaplain in two months. I haven't been able to go. One of the boys in a neighboring company (a French Canadian), a former Moody Bible Institute student, held a short service for some of the boys who won't come home again. I attended with eleven others. It was helpful and meant a great deal to me. I read my Bible and pray for courage to live a Christian life this year more than ever."

### A CHAPLAIN SAYS

"My subscription ran out before going into the service. I have always enjoyed reading the *MOODY MONTHLY* because it is among the best in our nation. *The magazine should be in every home in America.*"

Moody Monthly

### Attention!

We think this important enough to stop the press and insert as a thrilling piece of news.

An army chaplain in North Africa writes:

"Recently I was able to secure from a transport chaplain a fine selection of the recordings 'Miracles and Melodies.'

"You will be glad to know that one of these transcriptions is broadcast each Sunday evening over an army radio station which reaches all of North Africa and some of the continent.

"You will also be glad to know that we have been able to distribute 10,000 tracts and 5,000 Gospels of John this past month.

"Thank you for your assistance."





## Worship

In North Africa an infantry company of U. S. troops listens intently as a chaplain proclaims the unsearchable riches of Christ.

Midweek meeting of Christian Endeavor at Fort Belvoir.

The familiar chaplain's flag marks the place where services will be held at an Alaskan outpost. No unit however small is forgotten by the chaplain.

Photos by U.S. Army Signal-Corps and War Department.





# Missionary Department

★ William H. Hockman



AN AFRICAN BEAUTY PARLOR

A Zulu damsel being prepared to meet, for the first time, the young man who has been selected by the family to be her husband. Just like her white sisters, she is desirous of making a favorable impression. Paul's Photo

## WHAT WOULD STALIN SAY TO THIS?

NOT many months ago a Christian worker went to a camp for Russian prisoners somewhere in Germany. His going to this camp of a thousand Russians was a kind of test. Fearing that violent demonstrations might follow the announcement of his topic to so many young communists, the speaker was given a bodyguard of two officers and a detachment of soldiers. When he ascended the high platform, the Red commander gave the order: "Caps off," which in old Russia was a sign that prayers were to be offered. When the speaker announced that he was going to give a religious address and that anyone who did not want to listen could leave, only twenty of the thousand men retired. Then he spoke about the storms of life and the unfailing Christ who is the sure way out. At the close of the address the invitation to accept Christ was given and virtually every man raised his hand.

He then gave out his meager supply of Testaments in Russian and Ukrainian. One big Russian soldier stood up and started to tear his Testament apart. The

speaker thought, "Yes, this is the kind of opposition I could expect." Then he saw that the prisoner was not destroying the Testament, but that he was keeping Matthew for himself, giving Mark to another man, Luke to another, and John to another. The other men started to tear their Testaments apart, and before long every man who could possibly get his hands on it had a page out of the New Testament. Before the week was out, these men were saving their small rations of food and trying to tempt some man to part with the page from the New Testament in exchange for two days' food!

"Man cannot live by bread alone."—American Bible Society.

## A MISSIONARY'S PRIVILEGES

A new advance for me—to a tiny, one-room hut with mud walls, dirt floor and grass roof, in the very heart of Chol village (in Mexico).

I have just left behind me a little frame house on a coffee ranch which had been the scene of my first missionary labors, and where I had proved God's sweetest mercies in times of loneliness,

discouragement and waiting. Now, before me lies the long-coveted and much-sought privilege of living in close contact with the people whom God has laid upon my heart. "This is the Lord's doing; it is marvelous in our eyes."

A real life to live—under strange conditions, where we are in very truth "epistles known and read of all men." I had heard of walls with eyes, but until we moved here six months ago, I had never seen them. Here, however, all the walls have little peek-holes, and we know that none of our movements escape keen scrutiny. If it is a matter of taking a walk, or receiving visitors, or exchanging a tin can for some eggs, or brushing one's teeth, or even throwing out some leftovers, the Indians know all about it, and we are certain to be cross-examined for further details. Yes, they have criticized us for taking our bath in the house, instead of in the river as they do, for using precious soap in washing our dishes, for throwing out old tortillas to pigs, instead of giving them to particular pigs, and for many other like errors; but, with all this, they are increasingly friendly. They come and go in a continual stream from morning until night, and we put aside our studying to chat with some and to doctor others, to cut baby fingernails, and to bind up wounds; for we are among them as those who serve, as having nothing and yet possessing all things, as poor, yet (we pray that it may be so) making many rich.—Evelyn Woodward.

## A MISSIONARY'S TRIALS

This year there have been unusually heavy rains (in South Rhodesia). Our local river, which was dry just before Christmas, became at one time a raging torrent about thirty feet deep. The first time the river overflowed, it covered our gardens which are about a quarter of a mile from the bank. Several weeks later, the river rose again, covering the gardens and killing everything. Then a really big flood came; the water came to about fifty yards from our house, and for awhile we were afraid it might come up over the hill on which we lived. Our gardens were about ten feet under water. It took several days for the water to go down. The garden was a complete loss; not a plant was alive, and many of our young trees and banana plants were killed. But the Lord provided for us. The natives brought green corn and native squash, and we had quite a supply of canned good which helped to fill out.

Through it all, we were praising the Lord for strong, healthy bodies, when suddenly one day Rudy Danielson came down with malaria. He had just got up from his illness when our Helen came down. Then Rudy had a second attack

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Founded in faith and prayer by the late Reverend and Mrs. Bernard Angel, whose devoted and fruitful labors have led many of "the lost sheep of the house of Israel" to the Lord Jesus Christ, the mission's widening ministry continues to experience the mighty blessing of God.

Those who have found in Christ a Satisfying Portion, are witnessing to His power to save among their friends and kindred, and as missionaries of the Cross to Jew and Gentile. The mission, located on New York's lower East Side, at 171 Avenue A, in the midst of the city's population of more than two million of Jews, needs new friends in these days of wondrous opportunity for the Gospel.

A copy of our News Letter will be sent free on request. Address Miss Ruth Angel, Director, P. O. Box 108, Station D, New York City.



and was very sick. Helen was just getting over her attack when Orval came down. A few days later little Dicky had his first attack of malaria. We had quite a siege for awhile; but by now all are well again except Mr. Danielson, who falls to regain strength.

About a week ago, the herd boy went one morning to take the goats out of the house, but when he opened the door, they were all dead. Either a lion or a leopard had got in through the grass roof and had broken the necks of our fourteen goats. Two little kids were all that were left. This was quite a blow, as it put an end to our milk supply.

But this summer has not all been hardship. We have had the joy of seeing many accept Christ as their Saviour. Among the first of these converts was the former head man of our nearby village, together with his wife. Two of our native workers, several women and about thirty young people have come out for the Lord and are coming regularly to classes to learn more about Him. We have divided our Sunday school into four classes. We are each teaching a class, which gives us a more personal touch. The attendance in Sunday school and church is growing, and we are assured that the Lord is speaking to many others.—Orval Dunkeld, Scandinavian Alliance Mission.

### "UNTO THE LEAST OF THESE"

On a recent visit to our station at Kano, I was impressed with a work recently started which demands our interest and prayers as well as our support. It might well be called "waif rescue work."

The city of Kano is a rendezvous of hundreds of little desolate waifs whose origin is polygamous homes. When a polygamist takes to himself another wife who is already the mother of a little boy, the little fellow finds no welcome at his mother's new home. He becomes a "not wanted," and is cast adrift to make a living as best he may, in the midst of that great, wicked city. He generally falls into the hands of professional thieves, who teach him the art of stealing, at which vice he soon becomes so adept that he actually tries his hand at stealing from his teachers. Just such little "not wanted" children our missionaries are busy gathering up. They are taken to the mission compound, washed, dressed and fed. At first, they are quite suspicious, imagining the whole thing to be some kind of trap. But the love and kindness of the Lord Jesus, through His servants, usually wins them, and after a few weeks these little fellows—between the ages of seven and thirteen—will probably be sent to some station at a fair distance from Kano, in order to get them away from former associations.—Dr. A. P. Stirret, in *The Sudan Witness*.

### AN AFRICAN JEWEL

Besita had no little bed, no clothes, nothing made ready for her arrival into the world—only a dirty grass mat, a filthy rag, and a crowd of half-naked women when she first opened her eyes in a dark, dingy hut. Not long after her birth her father died. A little later her

mother left her and her brothers and sisters and ran away with another man. All the children were then scattered in different directions. Besita was to stay with her grandmother. She did her best for her, but little Besita suffered beyond words. Dirty, half starved, her feet almost eaten up by chiggers, she was lonely and miserable until she came in contact with the missionaries at the Mankwazana station. Her grandmother's home being near the mission, she began to come to the meetings. She yielded her heart to the Lord at one of Malla Moe's meetings there. A missionary gave her her first dress. She suffered a lot of persecution at home and was refused permission to go to the meetings. One day coming home from the fields, she found her one and only dress cut to small pieces. She managed to get another dress, and when she heard the church bell call, she stole away with her little bundle of clothes. Coming back from church, she hid her clothes in the bush.

Some time ago, her people sold her for ten head of cattle, to a man who wanted another wife. When she found out that he was a heathen she refused to go to him. Then a few months ago she went home for a visit. One day when she was washing at the riverside, men came from this heathen man's kraal to carry her away to him. They literally dragged her along and forced her to go into this heathen boy's hut. She broke away in the night and arrived home at the break of dawn, her face swollen and marks on her throat after fighting with the man to get away. Once more she made her way to the mission station where she had found Jesus as her Saviour.

Pray for Besita, this little jewel of Africa, and for the hundreds of Christian girls who are sold to heathen men, but who fight like soldiers to be true to Jesus.—Dagny Iversen, of the Scandinavian Alliance Mission.

## Advertising and the Gospel (Continued from page 17)

money to promote its goods or its name. There may be other factors, but essentially, advertising justifies itself only when it brings back into business a profit for the appropriation invested.

And here, too, the analogy is true. The end and hope of our Christian witnessing is to win others for Christ. The results which we pray for are changed and transformed lives. We are constrained to this endeavor by His consuming love for us, and by the knowledge that "he that winneth souls is wise."

Business relies upon aggressive, intelligent salesmen, loyal followers who are completely sold on the merchandise or firm which they represent.

Employing this vernacular in deepest reverence, our Lord has need of that kind of representation of His gospel today—courageous Christians, separated Christians, who know what they believe, and believe it enthusiastically, yet mindful of the value of tact, and wisdom, and a sense of fitness, too. The world will respect a firm and faithful testimony, and God will honor it.

September, 1943



# 9,000 MILES APART



... They found a way  
to be together!

Here is a letter to his mother from a soldier in Guadalcanal:

"I have been reading my New Testament which the Chaplain gave me from the American Bible Society and it has caused me to think very seriously about my soul and the future.

"I am writing you, Mom, to ask that you read with me a chapter from the New Testament each day ... and I will feel that somehow we are united ... and if I come back, the Church and the Bible will mean more than ever in our lives."

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Only the Bible can make this nation truly invincible! Only the Bible can give our soldiers and

civilians the force to win the present—and shape the future righteously. Let us unite in making this great Book a real power in our lives.

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# Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## ✓ CAN TEACHERS AFFORD TO TEACH?

A HIGH ranking army officer was approached on the matter of the possibility of exempting certain persons from military services because of an impending teacher shortage. It is reported that he said, "There is no teacher shortage. The trouble is that the public does not pay enough to hold any self-respecting person in that profession. Raise your salary and you'll have all the teachers you need." Dr. Trout, of the Michigan Co-operative Teacher Education Study, explains that what this officer means is that there is no shortage of teachers, but that there is a shortage of persons to teach at the pre-inflation salaries now being offered.

We have sometimes bemoaned the fact that many of our men teachers fail to stay in the profession. But can you blame them when men with much less than half their educational qualifications are

making three or four times as much money? These men can raise their standards of living way above anything that the Christian school teacher can ever hope to have.

And independent of the problem of the unfairness of the situation, it can't work for efficiency. The teachers who have the specter of want constantly hovering over them can't be efficient. They are psychologically handicapped and cannot expect to give of their best with a high degree of enthusiasm. It is no wonder that male teachers who must support a family feel it is their duty to enter a profession or a work in which a decent livelihood becomes a possibility.—*The Banner*.

## ✓ FUN OR SALVATION

Our little town is buzzing with excitement, which promises to break out in a rash of plans for the "amusement" of the soldier boys when they arrive. An army of mechanics is building and outfitting an immense camp.

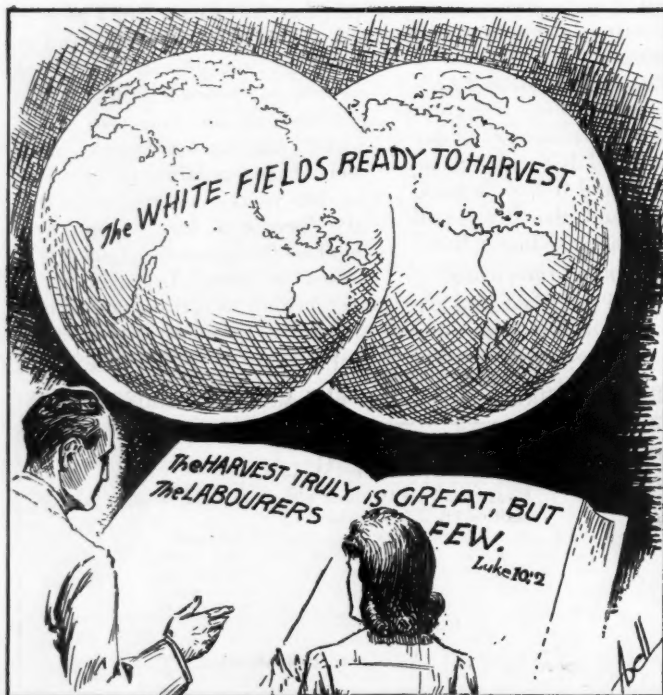
Already social and church women have visions of busy times seeing that the boys have plenty of fun on their evenings out. Many churches within a wide area

around the camp have lots of space that isn't being used week nights at all, and only once on Sundays. Just what plans these leaders have in mind that will fit in the general program hasn't yet come to light. But the high sign seems to be "amusement for the boys in camp."

Like Merritt, in the last war, our camp is to be one of the last stops on the way to the front. The boys will have been hardened and trained for the dangers—and death—they'll have to face. By the time they reach us, what lies beyond is mighty serious business. The glamor of the adventure has faded out and they are a pretty thoughtful lot, under an outward calm. I wonder if we have just the right idea in this eagerness to "give the boys in uniform a good time."

One of them expressed himself to me in this way: "A fellow can't do anything on his own. Men want to pump us full of free liquor; women escort us all about town. There are free eats, free beds, free dances, free shows, free rides, free everything. Then a lot of the boys lose their shirts to the crooks—male and female. Having a wild time isn't the only thing we have to think about now. Reminds me how they let a prisoner in the death cell have anything he asks for on Wednesday, because he is going to the electric chair on Thursday. There are moments when some of us might feel like praying. Certain it is that we need to do so!"—*The War Cry*.

## HELP WANTED IN THE HARVEST FIELDS



"Go ye therefore and teach all nations" (Matt. 28:19)

## ✓ LOSING ITS GRIP

James O. Sowell, in *World's Call*, declares that fifty years ago 70 per cent of the copy of the *First Readers*, which were put into the hands of children, had to do with religion. Today, the books used for the same age group devote 3 per cent of their space to religion and morals. Mr. Sowell quotes the Hartshorne-Mays report as declaring that the influences in the child life of America reflect the following: "The influence of parents, 54 per cent; the group, 35 per cent; the leader of the gang, 13 7/10 per cent; the teacher of the school, 6 per cent; the Bible school teacher, 2/10 of 1 per cent." While we do not begin to believe that the influence of Bible school teachers is as small as here stated, we do believe that the Bible school is losing the grip that it formerly had on our boys and girls. This is one of the church's greatest problems.—*Selected*.

## ✓ TEMPERANCE AND SUNDAY SCHOOL LESSONS

Grave concern has been manifested by many regarding temperance lessons in



# Do You Make These Mistakes in English?

Sherwin Cody's remarkable invention has enabled more than 100,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.

**M**ANY persons use such expressions as "Leave them lay there" and "Mary was invited as well as myself." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently we hear such glaring mispronunciations as "for MID able," "ave NOO," and "KEW pon." Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

## Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

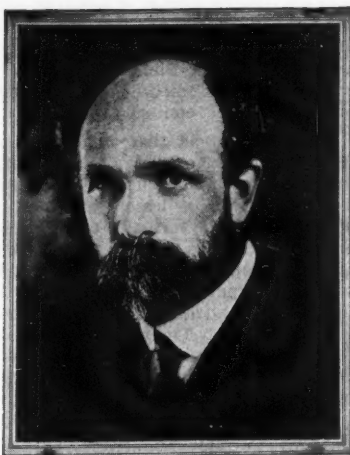
## What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's new method is habit-forming. Anyone can learn to write and speak correctly by con-



SHERWIN CODY

stantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

## 100% Self-Correcting Device

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you but who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

## Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these

words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day required.* Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

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It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody School of English in Rochester. It can be had by anyone free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

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**QUESTION:** Which is the most neglected field of organized church work?

**ANSWER:** Probably parent training. We talk much of the importance of the home, but train nobody to improve it.

**QUESTION:** If you raise chickens you can get many good magazines on the subject. In raising children, is there a magazine for Christian parents?

**ANSWER:** There are some magazines for mothers; there are secular and some church parent magazines, which are not safely on the Bible. The only national parent magazine based on the Bible (so far as we know) is *The Christian Parent*.

**QUESTION:** Is it a magazine edited by Jehovah's Witnesses or some tricky non-Christians?

**ANSWER:** No. *The Christian Parent* is a private magazine, the publisher and editor is a Lutheran, but not for Lutherans only. It tries to supply the important and greatly neglected field of parent training for Christians of all denominations and no denomination.

**QUESTION:** But such an editor will publish the magazine according to his own convictions, and we may not approve of them.

**ANSWER:** He will and you will. One of his convictions is that it is wrong to cause confusion in the church of another pastor. So long as you believe in Christ your Savior, and believe that the Bible is God's Holy Word, you will not likely disapprove. Disputed issues are omitted. The *Christian Parent* does not proselytize. The fundamentals of child training are the same for all true Christians.

**QUESTION:** What is in the magazine?

**ANSWER:** Many helpful stories and articles, including a Bible story for every day, in simple words so that even small children understand.

**QUESTION:** How much does it cost?

**ANSWER:** \$1.50 the year. But during SEPTEMBER we make this school-opening offer: Three subscriptions for three dollars (or three years for three dollars) and one dollar for each additional subscription.

**QUESTION:** That allows us plenty of time, doesn't it?

**ANSWER:** None to spare, especially if you get others to subscribe with you at the special price. Some group in your church is almost sure to be interested. You may either pass the saving on to the subscribers, or sell each subscription for \$1.50 and keep the difference as pay for your work. It takes time to get a sample copy from Oregon, and then to get the order back, so do not delay. The offer ends September 30th.

**QUESTION:** But don't you think a good youth training program in the church is good enough?

**ANSWER:** It is good, but not enough. The home is the most important university in the world. YOU CANNOT SOLVE THE YOUTH PROBLEM UNTIL YOU SOLVE THE PARENT PROBLEM. Our magazine saves time and money, but best of all, it SAVES CHILDREN!

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### THE CHRISTIAN PARENT PUBLISHING CO.

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the Uniform Lesson outlines issued by the International Council of Religious Education. A report has been spread that temperance lessons have been discontinued by the council. As our readers know, it has been the custom for one lesson in each quarter to be devoted to Bible teaching against beverage alcohol.

Inquiry of the International Council brings us the information that what is proposed is that "subjects, such as temperance and missions, are to be put into the outlines at those points where they are found in those portions of the Bible being studied." This means that the idea of the particular "temperance lesson Sunday" will be abolished. In its place, temperance may be part of a lesson or may not be, according to the Scriptures used, although the curriculum committee will try to use suitable Bible passages if and when the parts studied fit into their plan of studying Bible content as a whole.

The view is held that "a temperance lesson on the same Sunday of each quarter" is a "mechanical use of the Bible." Well, this type of lesson has been in vogue for many years and as an established practice has much to be said for it. It does not mean that there may not be some better method. We think there is a psychological advantage in "temperance lesson Sundays." The new plan seems to furnish opportunity for side-stepping this great moral issue, if temperance is buried among other studies.

On temperance Sundays, pupils know they are to study temperance, but will they in the new set-up? We are not tied to any particular curricula for our Sunday school, but we do hope that nothing will be done to lessen the intensity with which we teach the evils of alcohol.—*Watchman-Examiner*.

### CHRISTIAN INFLUENCE IN CHINESE LEADERSHIP

Dr. H. P. Van Dusen, in his recent book *What Is the Church Doing?* draws attention to the influence of Christianity in China and in Chinese resistance to Japan. He writes:

"The basic facts about the Christian movement in China are now fairly well known. The population of this largest nation on earth numbers close to 450,000,000. The Christian constituency in China, both Protestant and Catholic, cannot greatly exceed 4,000,000—roughly 1 per cent. Yet, if one runs his eye down the pages of *Who's Who in China*, where are listed the principal leaders of the country, he will be startled to discover that one in every six is a Christian. No less impressive in a land noted for its reverence for learning and for the formative influence of teaching upon the minds of men, is the fact that just half of those listed in *Who's Who* have received their education in the Christian schools and colleges of China.

"If one turns directly to the personnel of China's leadership the meaning of these figures is far more striking; it can hardly elude the most casual observer. He discovers the impact of Christian in-

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"At the head of China's government and at the very core of her national existence, as at once the responsible rulers and the trusted inspirers of her entire people, is a group of hardly more than two dozen men and women charged with the major tasks in this hour of supreme national emergency. A good half of them are Christians. Merely church members or nominal Christians, it may be asked, like many who head the governments of so-called Christian nations? A few of them, doubtless. But most of them earnest, reverent men and women gripped and guided by a depth of personal religious experience and consecration almost unknown among persons in comparable positions in the West. Many of them find it necessary in the midst of their grave responsibilities to take at least a brief period each day for Bible reading, meditation, and prayer, seeking divine wisdom and help in their overwhelming tasks."—*British War Information*.

### OCTOBER IS "BIBLE MASTERY" MONTH

This method of Bible study is simple, sensible, usable for any Christian. It

Moody Monthly

was used by James Stalker, James M. Gray, W. H. Griffith Thomas, G. Campbell Morgan and others. "The simplest of all ways of studying the Scriptures is to read, and to read again, and again. Select a passage or book and practice upon it with many repetitions until its song becomes the song of the heart."

A Bible book is chosen each year—Colossians for 1943. Individuals read the book through daily during October. In churches, the pastor preaches through the book. It takes ten minutes to read Colossians, and is peculiarly precious. It presents the person of Christ as the resource of the believer. It deals with the glory of the Head as at the disposal of the Church.

Last year the movement reached into more than forty states and provinces, and twenty denominations. Information may be secured by sending an addressed, stamped envelope to C. J. Boppell, 2666 37th Avenue, S.W., Seattle 6, Wash.

#### A FORWARD STEP

Montrose School for Girls, established at Montrose, Pa., in 1935, has successfully carried out its work in that place, but has felt the need of a location somewhat more accessible. Now in the providence of God it has been possible to purchase the excellent equipment of the Kingsley School for Boys at Essex Fells, N. J. A fine campus within easy reach of the metropolitan New York area will see the reopening of school in September, 1943.

The new facilities make it possible to add to the college preparatory program instruction in home economics, domestic science and secretarial science.

The school, which definitely stresses evangelical Christian teaching and living, is under the direction of Rev. John Herbert Bowman, president; Dr. Marian W. Stoughton, principal, and Mrs. Ernestine Fisher Bowman, dean.

#### THE BEER BOTTLE HAD TO GO

Ethel Hubler tells about a family—father, mother, son Tommy—being invited to the home of a relative for dinner. On the dining table was a bottle of beer, placed there by the grandfather who thought he had to have "something to pep him up a little." As Tommy, nine years old, was known to regularly ask the blessing at meals, the host called upon him to voice their thanks.

Tommy was on the spot. He had never "said grace" over a beer bottle before, and he was troubled. All bowed their heads, including Tommy, but his lips uttered not a sound. Presently he raised his head, looked earnestly to his mother, and with tears in his eyes, said: "Mom, I just can't ask God to bless us with that beer bottle sittin' there."

One would have thought granddad was only in his teens from the way he quickly jumped up, grabbed the beer bottle, and made for the back door. When he returned Tommy asked the blessing, and the meal was eaten in a regular camp meeting way. "A little child shall lead."—Cumberland Presbyterian.

September, 1943

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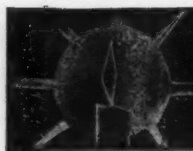
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# Truth Illuminated

★ William Norton

## PRESERVE BETTER THAN PROMISE

A minister visiting an old Scotch woman said in parting, "Remember the promise of Jesus, 'Lo, I am with you always.'" Her reply was, "Hoot, man, that's no promise, that's a fact."—*Earnest Worker*.

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## DOING OUR PART

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion; I have given my heart, now give your hearts."—A. J. Gordon.

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## OBEEDIENCE THE TEST

A Christian cowboy out in the West expressed it this way: "Lots o' folks think that serving the Lord means shouting themselves hoarse, praising His name. Now, I'll tell you how I look at that. I'm working here for Jim. If I'd sit around the house telling what a good fellow Jim is, and singing songs to him, and getting up in the night to serenade him, I'd be doing jest what a lot of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not suffering for lack of water and feed, or getting off range and branded by cattle thieves, then I'm proving my love for Jim and serving him as he wants to be served."—*Evangelical-Messenger*.

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## THE FILLING WITH THE FULLNESS

W. B. Anderson of India uttered a warning at a convention, against the theoretical knowledge of spiritual things: "Perhaps we never miss the morning devotional hour. We have whole passages of the Bible at our tongue's end. We have read widely in systems of theology. We have constructed a great system of truth for ourselves. We know all about the theory of prayer. We have become sure of these things with a certain knowledge." Yet, as the speaker declared, this may all be only a phantom with which we deceive ourselves. We may be spiritually powerless in the midst of this accumulated knowledge. For spiritual power consists not in mere knowledge, but comes only through the presence of a Person, Jesus Christ. Only as we yield to Christ and draw continually upon Him will He fill us and flow out from us in the fullness of the power of God.—*Sunday School Times*.

## TITHING

A. A. Hyde, a millionaire manufacturer, said he began tithing when he was one hundred thousand dollars in debt. Many men have said they consider it dishonest to give God a tenth of their incomes while they were in debt. Mr. Hyde said he agreed with that thought until one day it flashed upon him that God was his first creditor. Then he began paying God first and all the other creditors were eventually paid in full. *If a man owes you money, it would be wise business policy on your part to encourage him to pay his debt to God first.*—*Sunday-School Times*.

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## WORKING TOGETHER

To be a loyal member of my own family and a helpful neighbor to other families, to be a loyal member of my own church and to help make my church a helpful neighbor to other churches, are two of the lessons we are learning to the profit of the community and the world.

There are many among us who have been willing to do for our neighbors in a sacrificial, martyrlike way, who have never faced the greater obligation of living with our neighbors. *There are many whose motto has been "For Others" whose lives might count for more if the motto read "With Others."*

Let us learn to live and work with others.—*Missionary Review of the World*.

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## WHAT PRICE HARVEST?

In Canada there existed a Department of Agriculture which continually diffused among farmers valuable hints from scientific tests and observations. Some time ago one of the circulars stated that the tests carried out at the experimental farms for ten years had fully demonstrated that increased crops result from early sowing. First a sowing took place just after it had become possible to sow the seed, and then four other lots were sown at recurrent intervals of a week. The best crop was from the earliest sowing; beyond this, delay resulted in loss which was the more serious the greater the delay. The average of the ten years' experience showed that with wheat a delay of one week beyond the earliest period entailed a loss of over 30 per cent, two weeks 40 per cent, three weeks nearly 50 per cent, and four weeks 56 per cent of the crop.

*Were statistics possible in the spiritual field as they are in agriculture, the result would be much the same. The great hope of harvest for the Church of God is in early sowing. Of all sowers and reapers the Sunday school teacher has the best based hope of the thirty, sixty, and a hundredfold.*—*Homiletic Review*.

## FAR-SIGHTED

A farmer was walking over his farm with a friend, exhibiting his crops, herds of cattle and flocks of sheep. His friend was greatly impressed and highly pleased; especially with the splendid sheep. He had seen the same breed frequently before, but never had seen such noble specimens. With great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was: "I take care of my lambs."—*Scottish National Sunday School Magazine*.

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## MEN, NOT PEACHES

A young man was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last blossomed bounteously—then came a frost. He did not go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed, "I'm not coming any more. Do you think I can worship a God who cares for me so little that he will let a frost kill all my peaches?" The old minister looked at him a few minutes in silence, then said kindly, "God loves you better than He does your peaches. He knows that while peaches do better without frosts it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—*The Christian Worker*.

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## NO RESPECT TO COMPASS AND POLESTAR

Here is a man at sea; he has got a chart, and that chart, if well studied, will, with the help of the compass, guide him to his journey's end. The polestar gleams out amid the cloud-rifts, and that, too, will help him.

"No," says he, "I will have nothing to do with your stars; I do not believe in the north pole; I shall not attend to that little thing inside the box; one needle is as good as another. I do not believe in your rubbish, and I will have nothing to do with it; it is only a lot of nonsense got up by people on purpose to make money, and I will have nothing to do with it."

The man does not get to shore anywhere; he drifts about, but never reaches port, and he says it is a very hard thing, a very hard thing. I do not think so. So some of you say, "Well, I am not going to read your Bible; I am not going to listen to your talk about Jesus Christ; I do not believe in such things." You will be damned, then, sir! "That's very hard," say you. No, it is not. It is not more so than the fact that if you reject the compass and the polestar you will not get to your journey's end.—C. H. Spurgeon.



A glimpse of the beautiful Genesee Valley from the campus of Houghton College, showing Science Hall and a Dormitory.



LT. SHERWOOD STRATTON  
Instructor in Naval Aviation



## A Word From His Dad

TWO years ago, when I decided to give up my position as foreman of a prosperous steam laundry, where I had been employed for eleven years, and move to HOUGHTON, where at that time I did not have any definite employment in view, my friends, and especially my employer, frankly told me I was making too great a sacrifice in order to give my children the advantages of a college education.

Although I have already invested more money in the children's education than I have been able to earn here, I do not regret any sacrifice wife and I are making. For our coming here made it possible for our oldest son, Sherwood, to be in his third year at HOUGHTON. He was deferred to finish his semester, then entered training for Naval Aviation, the following year becoming an instructor at Corpus Christi. Had he missed his college training, he would undoubtedly have been a private in the army; since at that time only college men were accepted for aviation training.

My honest conviction is that no sacrifice is too great when it comes to a good education for boys and girls. That education can be obtained at HOUGHTON COLLEGE under real Christian influences all the way from the President down through each member of the Faculty. We have some of the best educators in the country here. Tuitions and board are very reasonable, and a boy or a girl who has real ambition can work here practically all the hours they can spare from their college work.

Do we regret coming to HOUGHTON? No, indeed!

James E. Stratton

# What a Huge Difference Just a Little College Training Can Make!

"SHALL it be a high-paying defense job? Or shall I make a further educational investment in myself?" — such are the questions puzzling many a high school graduate today. While not a few who made the investment in themselves now realize that the moments they spent in college before induction were GOLDEN.

Lieutenant Sherwood Stratton was faced with similar problems. He had more time for college than many a young man today. Otherwise his case was not unusual. In his third year at HOUGHTON when he came of induction age, he was allowed to complete his semester before becoming a naval aviation cadet. In one year after induction, he was graduated a second lieutenant in the Marines, and was assigned as instructor at Corpus Christi. He says:

"When I entered the navy as a naval aviation cadet, two years of college were required. Since then, due to expansion of personnel, high school graduates are also permitted to take the training. But while they will become ensigns and second lieutenants, just as college students do; they are and will continue to be at a disadvantage. They must work much harder to master the required mathematics, airology, navagation, gunnery, and ground school work and airplane mechanics.

"They also lack the ability quickly to grasp the rules of flying; and the good judgment and command of themselves in the air. The high school boy is too young for the fast planes of today. He is tempted to 'stunt', and often ends up on the ground in a charred mass. The poise and experience gained in college help, too, to make a good officer. The ranks of Lieutenant Commander and Major are hard to get; and a good educational background means a great deal with those who put you up for promotion."

Read between those lines, please! There's a real demand in the service for college-trained leaders today—just as there will be everywhere after the war.

Better prepare yourself, as far as possible, NOW! If, when you enter the Army you can say: "I have had a semester, or a year, including physics, spherical trigonometry and other college mathematics, and some foreign language"; you will be ahead in usefulness to your country, and in your own chances of promotion, as well.



Houghton College is fully accredited, actively Christian, and its set-up includes a first class preparatory school giving careful personalized training through grade 12. Fall semester commences Wednesday, September 15, 1943. For full information address Dept. M943



# Houghton College

HOUGHTON, N. Y.

# Practical and Perplexing Questions

★ Nathan J. Stone



## THE TABLES OF STONE

Mrs. R.E.B., Streator, Ill.

**Question:** Did God do the actual writing of the ten commandments on the table of stone as indicated in Exodus 31:18 and 32:16, or did He have Moses do so?

**Answer:** The writing was evidently inscribed by some supernatural process and not by a human hand. The nature or method of the process is not revealed to us. The term "finger of God" (Exod. 31:18) is not to be taken literally (see Exod. 8:19; Ps. 8:3). The sense of the words, "The tables were the work of God" (Exod. 32:16), is that God Himself fashioned them and not that Moses fashioned them according to the prescription of God. This is further emphasized by the fact that Moses is said to have hewn the second table at God's command (Exod. 34:1). This is somehow connected with Israel's sin (Exod. 32:19). Even here, however, the writing was God's. The words which Moses was commanded to write (Exod. 34: 27, 28) were not the words of the decalogue but those of Exodus 34:12-26, which were in some respects a reiteration and confirmation of the words of the decalogue.

—P&PQ—

## THE CALLING OF GOD

C.H.H., Rossville, Ill.

**Question:** Will you please explain the three parts of Romans 8:30, especially the terms "predestined" and "called."

**Answer:** Verses 29 and 30 must be taken together, and both are an unfolding of verse 28. The "foreknow" of verse 29 is not mere "preknowledge" in God as to who would accept His offer of salvation. God at once knows everything. The term must be understood here in the sense of fixing His regard with favor. It is so used frequently in the Scriptures (Amos 3:2; Rom. 11:2). These whom He thus foreknew, He predestined or predetermined to salvation and all that follows by His sovereign pleasure and purpose in grace. It is His work and not ours (Eph. 1:5, 9, 11; II Tim. 1:5; Rom. 9). Our faith is not the ground of our election. As God's gift to us, our faith is the result of His foreknowing and foreordaining. The calling which follows is that inner effectual calling by the Holy Spirit which convicts, illumines, renews, and bestows faith to respond. The justification is the regarding and treating of the sinner as just and righteous through and for the sake of Christ's righteousness. The word "glorified" refers to the completing and crowning of the work of our salvation in the future glory when even sin's presence will vanish and our bodies of humiliation will be changed (Phil.

3:21). Predestined, called, justified, glorified! What a wonderful salvation, from which picture of God's love to us in Christ no conceivable power can separate us (Rom. 8:38, 39).

—P&PQ—

## MORMONISM

Mrs. B.S., Mount Clemens, Mich.

**Question:** Is the Book of Mormon authentic and what does Mormonism teach?

**Answer:** The Book of Mormon purports to be a special revelation given on golden plates by angels to one Joseph Smith in America in 1827. They were said to be written in Egyptian hieroglyphics and accompanied by the two precious stones, the Urim and Thummim, by means of which Smith claims to have interpreted them. There are no known witnesses whatever to all this mysterious transaction, nor, significantly, are these plates to be found anywhere today. That it is a palpable and pernicious fraud goes almost without saying. Mormonism has also claimed additional revelations from God whenever it has suited its purpose. Such revelations, including the Book of Mormon, are directly contrary to the Scriptures which reveal all we need to know concerning God and man and salvation, and which calls the Lord Jesus Christ, God's full and final word to mankind (Heb. 1:1, 2; see also Prov. 30:6; Deut. 12:32; Rev. 22:18, 19; II Tim. 3:17). Mormonism teaches among other things that God is merely an exalted man, that is Adam, who is the father of us all; that Christ is the son of Adam; that man may attain to Godhood. To justify its vile and criminal practice of polygamy, it even resorts to the blasphemy that the Lord Jesus was a polygamist. It teaches that there may be repentance after death and baptism for such dead. It claims to be the only church and that all others are under the curse of God.

—P&PQ—

## URIM AND THUMMIM

Mrs. M. McK., Kokomo, Ind.

**Question:** What is meant by the Urim and Thummim in Leviticus 8:8?

**Answer:** The Urim and Thummim are not specifically described or defined in the Bible. They appear to have been attached to the breastplate or ephod of the high priest, and to have been the means of ascertaining the divine will and decisions (Exod. 28:30; Lev. 8:8). They were especially consulted in times of national crises (Num. 27:21; I Sam. 14:37; 28:6; 23:2-4, 9-12; 30:7, 8). This is especially true of the days of the theocracy when the priesthood was dominant; but they seem to have disappeared

from use with the rise of the monarchy and the prophets, when the priesthood lost its prominence. According to Jewish tradition, they were lacking in the second temple (520 B.C.). The words mean "Lights and Perfections," and both Josephus and the Talmud identify them with the precious stones of the high priest's breastplate. Another view, however, makes them mean opposites, as light and darkness, in the sense of revealing or concealing, or, yes or no. Some consider them to be two sacred lots which were cast; one yielding an affirmative answer, the other a negative. It would be much more consistent with their divine purpose to consider their use as having some strong, personal influence on the priest under which God's will and decision were made known. They are also considered as typical of the Lord Jesus as being continually on the high priest's heart. By others they are thought to be typical of the Holy Spirit.

—P&PQ—

## DAN IN REVELATION

Mrs. J.W.M., Marion Center, Pa.

**Question:** Why are Dan and Ephraim omitted from the list of the tribes mentioned in Revelation 7?

**Answer:** Various reasons are given for the omission of these two names here. The view of ancient Jewish rabbis and other commentators, based on Genesis 49:17, that Antichrist is to arise from Dan is untenable. Genesis 49:17 does not mean or suggest that. The 144,000 mentioned in Revelation 7 are a special election of confessors and witnesses of Christ "sealed" to preservation through the period of the Great Tribulation. It may well be that Dan and Ephraim are omitted from such a list because they appear to have been more guilty of idolatry in the past (Deut. 29:18-21; I Kings 12:25-30; Judg. 18:30, 31; Hos. 4:17) and thus, characteristically may more easily lend themselves to apostasy in the future. They are not otherwise excluded from the dignity of the tribes. They will have their portion in the land during the Millennium (Ezek. 48:1-7, 23-29) and their names are among the original twelve inscribed on the gates of the city.

—P&PQ—

## CREATION OF MAN

E.P.W., Chadron, Neb.

**Question:** Do Genesis 1:27 and 2:7 present contradictory accounts of the creation of man and are they taken from different documents?

**Answer:** There is no contradiction whatsoever between Genesis 1:27 and 2:7. They both tell the story of the one



and same creation of man. In Genesis 1, the creation of man is presented as the climax and crowning act of God's whole work of creation of the universe. Chapter 1 simply paves the way for chapter 2 and the more particular and detailed account of the creation of man, who is the object of God's concern and dealings throughout the Bible. This is in accordance with a law frequently found in the Bible, and, indeed, in secular literature, by which a subject is mentioned generally in its setting and then resumed as the main thread of the narrative in greater detail. The theory that the Pentateuch is made up of a number of documents is the attempt of certain scholars, whom much learning appears to have made mad, to interpret the Word of God from a purely literary standpoint. It went to such fantastic excesses in the number of documentary sources and fragments it found that it has been largely discredited. There is abundant evidence in the Scriptures to show that the Pentateuch is the writing of one man, namely, Moses, under the inspiration of the Holy Spirit.

—P&PQ—

#### THE THOUSAND YEARS

Mrs. R. McL., Bradford, Ill.

**Question:** Will you please explain the words of II Peter 3:8, "One day is with the Lord as a thousand years," in view of some who are scoffing at the idea of the Lord's coming.

**Answer:** This is exactly what Peter said some would do in the last days. Overlooking God's divine, sudden interventions in judgment in the past, they willingly lull themselves into a false sense of security by an apparent delay in the fulfillment of His Word. They scoffed at Noah when he was building the ark, saying, as year after year passed, "Where is the promise of this deluge?" But it came. The passage in II Peter, however, has nothing to do with the thousand years of the reign of Christ over the earth. It is a distortion of this great truth to make it mean there is no Millennium. It simply means here that the category of time does not exist for the divine mind. Time is a human conception and convenience. We are not to judge God in His delaying of judgment as we do men. This delaying is only in mercy in order to give men opportunity to repent before Christ comes again in judgment.



Our strength is in building on Him. To separate the sayings from Christ, and then try to do them in our own strength, is also to build our house upon the sand. This, then, is the point at which knowing passes into doing. It is when we come unto Him and give ourselves and all belonging to us right up to Him for His service; and we take Him as our strength for service, receiving Him as our Saviour and Helper, as well as our King and Lord.

—Mark Guy Pearse.

September, 1943

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# Sunday School Lessons\*



★ Harold L. Lundquist

## September 12 ISRAEL MARCHES TOWARD CANAAN

Numbers 10:11, 12, 29-36

**Golden Text:** *Come thou with us, and we will do thee good.*—Numbers 10:29.

**T**HERE is a time to wait before God, to be instructed and prepared for holy living. There is also a time for action. When God says, "Move forward," His people are to arise and be on their way.

Israel who had now been more than a year on the way from Egypt to Canaan, had been resting for a time at Mt. Sinai, there receiving instruction and being organized into a nation. They had set up a place of worship in their midst, and now they were ready to go on. That is God's will for His people. They are to

### I. Move Toward the Goal (vv. 11, 12).

God had a schedule. He wanted them to move forward on a certain day (v. 11). Since the Jewish religious year, referred to here, began with the spring equinox, this was about the middle of May. The dry season was ahead—a good time to travel.

Those who think the purposes of God for men are nebulous and uncertain, and that He has no real plan for us, are obviously mistaken. His plan is good and acceptable and perfect; let us find and follow it.

We do not have a pillar of cloud and fire to move before us. We do not need it, for we, unlike the Israelites, have God's Word for our guide, and His Holy Spirit as the One who will tell every responsive soul when and where to go.

The important thing is to obey, promptly and willingly, and we shall have the blessing of God.

### II. Bring Others With You (vv. 29-32).

Those who go up to the promised land should not go alone, they should bring others with them.

Moses, who had been in touch with the family of his father-in-law (known both as Jethro and Raguel or Reuel), now sees the value of having with him his brother-in-law, who was so acquainted with the great and terrible wilderness through which they were to pass that he could be invaluable as a guide and helper.

In giving him the invitation, however, Moses stressed the opposite thought—that it would be good for Hobab if he came with them. That was doubtless true, but it was not the right approach.

Men do not respond to the opportunity

for advantage in spiritual things as readily as to the challenge to usefulness. The motive of acquisition is strong, but the best folk are not as interested in what they can get as what they can give.

The church may stress too much its value as a place of refuge, and not enough the unparalleled opportunity it affords for sacrificial service.

When Moses changed his plea and revealed his need of Hobab, the response was immediate. He had thus won a friend and a helper.

We may learn from this story the importance of asking others to come with us on the journey to the heavenly Canaan. Let us not give up if they reject our first invitation. Perhaps we have not put it well. Possibly our approach was wrong.

Above all, let us make the appeal strong to their desire that their life may be transformed into new usefulness. They need to be saved, but they will be saved to serve.

### III. Follow God's Guidance (vv. 33-36).

God gave special guidance on this occasion. The ark which commonly was found in the midst of the people, now moved out before them.

It was the symbol of God's presence. As they went out into the wilderness (which Deut. 1:19 calls "great and terrible") it was as though God Himself went before them.

Is not this always true? The "Captain of our Salvation," Jesus Christ, is not One who tarries in safety at the rear and sends up orders for us to attack life's problems. He goes before us!

The pillar of cloud hovered over the people as though to give them shelter from the beating sun of the desert. God is mindful of the road His people must travel, and in His loving-kindness provides for their protection and care.

In our day there are many who are tempted to question whether God knows of their trials and afflictions. He does, and He will not permit them to be tried beyond their ability to bear it.

When the ark went forward, their leader, Moses, addressed God in the stirring words of verse 35. The people whose God is the Lord may count on Him to scatter their enemies.

We are told that when Cromwell's troops gained a victory over the troops of the king at Dunbar, Cromwell took up the prayer of this verse and called on God to press home the defeat of his enemies.

All of human life is either a journey or a battle, and often it is both. We must arise and make valiant war against the forces of evil if we are to move forward for God. But we must recall that our foes, as Christians, are also God's foes. The battle is not ours, but God's, and

we do well to call on Him to rise up and smite the enemy.

Note that after the forward march came a time of rest. God always gives His people an opportunity for needed rest. He knows our frame, that we are but dust, and does not require of us more than our lives can bear. He is a thoughtful and kind heavenly Father!

## September 19 THE SIN OF MOSES AND AARON Numbers 20:1-13, 27, 28

**Golden Text:** *Be ye angry, and sin not.*—Ephesians 4:26.

**S**IN is a serious matter, and even though men in our day may not call it by its real name, it is as much here as it was in the days of Moses—and it is just as awfully sinful as ever.

Sin is universal; it appears not only among the people, but also among their leaders. God's dealing with it is on the basis of "greater privilege, greater responsibility." No leader, especially in God's cause, can expect special consideration of his weakness. He must meet God and answer for his sin.

These lessons of sin's universality and its heinousness appear in this experience of God's people in the wilderness.

### I. The Unbelief of the People (vv. 1-5).

It is well to bear in mind that the people of Israel who were now at Kadesh-Barnea, on the borderland of Canaan, had been here once before—forty years before. Here they had rebelled against God in unbelief because of the report of the spies concerning the land. Because of their unwillingness to take God at His word, they had been sent to wander forty years in the wilderness until the complainers had died. Read that graphic and instructive story in Numbers 13 and 14.

Now they were back at Kadesh—and a new generation shows that the spirit of unbelief and distrust has a hold on humanity, and makes son like father.

They had run short of water. The spring which had served their fathers on the previous visit to Kadesh had run dry.

One would have supposed that all the mighty dealings of God in their deliverances over and over again, would have indicated the need of faith; but they had only a criticism of God and His leaders.

### II. The Answer—God's Power (vv. 6-8).

Moses and Aaron, now old men but still God's chosen leaders, took their sorrow to Him (v. 6). It was the right place to

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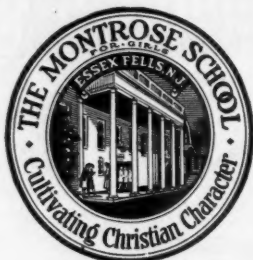
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go, for power belongeth unto the Lord (Ps. 62:11).

Instead of punishing the people for their unbelief, God calls upon His servant Moses to show them that He (God) is able. At a word from Moses, the rock would bring forth water before their eyes.

Is not that the perfect answer to all man's questioning and lack of faith—the revelation of the omnipotence of God?

But God's purpose is defeated (at least in a measure) by the

### III. Unbelief of the Leaders (vv. 9-11).

Instead of taking their place as the servants and subordinates of God, Moses and Aaron claimed that they would provide water (v. 10). Instead of showing God's power by speaking to the rock, and His mercy in providing for the people, they uttered a rebuke; and then, by smiting the rock, took to themselves the honor that really belonged to God.

When called upon to act for God, they acted for themselves, and in their own name. They used for their own glory the power delegated to them by God. Let us beware that we do not fall into the same error.

Let us also note that if the punishment seems severe, we should recall that they had broken a type of Christ. Christ was the Rock. He was to be smitten at Calvary, that the water of life might flow forth. But He died once for sin (1 Cor. 10:4) and is not to be smitten again. We need now only speak to Him in faith and receive life.

In Exodus 17:5, 6 Moses smote the rock, presenting the first half of the type foreshadowing the work of Christ; now he was to speak to it, fulfilling the type, and in unbelief he destroyed God's picture or type of redemption. It was a grievous sin.

Notice now that the response of God to the sin of His leaders was not mercy, but punishment.

### IV. The Answer—Judgment—(vv. 12, 13, 27, 28).

Moses and Aaron were not to be permitted to enter the promised land, because of their failure. No doubt it was true that their departure to be with the



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Lord was in a sense "far better" for them; and yet it cannot be denied that there was disappointment in not seeing the conclusion of their long and arduous labors.

The lesson is clear. We may serve God long and faithfully, but that is not any excuse for "letting down" in our closing years. We dare not presume, as though our intimate touch with God and place of leadership gave us an "inside track," a right to take it easy spiritually or morally.

Sin is always sin; and it is especially grievous in one who has the privilege of high position and of power with God.

Note that Miriam, the sister of Moses (who, though greatly used and honored, had become a bit rebellious), had already died (v. 1). Now Moses receives God's judgment, and with his own hands tenderly relieves the aged Aaron, his elder brother, of his priestly robes, and lays him to his rest (vv. 27, 28). A little later Moses is laid away by God Himself (Deut. 34).

God buried His workmen; but His work went on. For Aaron there was his son Eleazar (v. 28). For Moses there was a Joshua, "full of the spirit of wisdom" (Deut. 34:9). It is always so. None of us is indispensable. God can replace us in due season, whenever He is finished with us and our labors. But His work is eternal!

September 26

#### ABIDING VALUES FROM ISRAEL'S HISTORY

Deuteronomy 11:13-25

**Golden Text:** *Righteousness exalteth a nation; but sin is a reproach to any people.*—Proverbs 14:34.

**WHAT** makes a nation great? God's dealings with Israel answer that question. The history which we have briefly touched upon in our study of the first four books of the Bible is reviewed in Deuteronomy.

Moses, realizing that the end was at

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hand for him and that a new generation was about to go into the promised land, reviewed the history of the people, restated their laws, and renewed the appeal of God for their loyal obedience. This record is found in the Book of Deuteronomy, from which our lesson is taken.

We find here that the nation which is truly great—

### I. Worships the True God (vv. 13-15).

There is a fundamental factor which must underlie all real national greatness—love of God. This has an inseparable corollary—serving Him "with all your heart, and all your soul."

Says the wise man of Proverbs (14:34), "Righteousness exalteth a nation; but sin is a reproach to any people." We have well nigh forgotten that fact. We need to be reminded of it again in God's word to Israel.

What is the result? The blessing of God upon the land, the giving of abundant harvest; in fact, the open-handed generosity of God.

### II. Heeds God's Warning (vv. 16, 17).

This is the negative side. God dealt with Israel through promises if they were faithful, and the threat of judgment if they forgot Him.

One is as important as the other in the leading of a nation—and in the rearing of children. We, like our heavenly Father, should faithfully keep every promise; but we should just as surely fulfill every warning of coming punishment.

America has seen the handwriting of God in warning concerning its waywardness and sin. Will it heed and avoid further judgment?

### III. Honors God's Word (vv. 18, 19).

Loving God and His Word is not a matter for theological speculation or for sanctimonious discussion in some dark cloister. Thank God the Christian faith is at its best in the ordinary affairs of life. It finds its proper place in the tender relationship of parent and child. Its teachings are pure, delightful, simple, and entirely appropriate to any occasion, whether one sits or rises, walks or lies down. God's words are the words to be laid up in the heart and in the soul, to be taught to our children, to be the constant and normal subject of conversation.

### IV. Testifies for God (vv. 20, 21).

Here again we have the home before us. And it is, of course, the home which makes the nation. If the home speaks for God, the nation will do so, inevitably and effectively.

We may not, as did the pious Jew, fasten a little container bearing God's Word on our doorstep, but we may make the home itself and the life of its inhabitants an effective testimony for God before our neighbors.

It is obvious that the home either speaks for or against God. A profession of faith in Him, an outward reputation for adherence to religious principles which does not vitally touch our dealings with one another and with the community in which we live—these clearly testify not for God but against Him. On the

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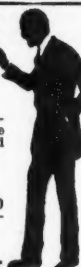
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other hand, who can estimate the value of a sweet and orderly Christian home? Whether it be on a dusty city street, or on a quiet country lane, it is a light that cannot be hid.

### V. Counts on God for Victory (vv. 2-25).

God promised that if Israel diligently kept His commandments, loved Him and walked in His ways, they would be a nation that would overcome and dispossess their enemies, and prosper in every good purpose.

God desires the nation which honors His name to stand before the other nations of the earth victorious and prosperous.

The purpose of the Lord for Israel was a far greater one than they ever achieved, because they fell into sin and drew back in unbelief. The limits of the land which He proposed to give them, as stated in verse 24, far exceed that which they did possess in Palestine.

We are sometimes asked, "How could the Jews ever return to Palestine? How could sixteen million people live in a little land the size of the state of Maryland?" The *Lesson Commentary* points out that the territory noted in verse 24 would comprise 200,000 square miles, "room enough for a population of fifty million people."

God's plans are large plans. His promises to us, like those to Israel, are stupendous. We need to learn to take Him at His word.

"No man shall be able to stand before you" (v. 25) was the promise to Israel. "Ask what ye will" (John 15:7) is the promise to us. They failed because they did not believe God. Will we fail for the same reason?

These, then, are the things that make a nation great, and these are the things we should have in mind when we say from the heart, "God bless America."

October 3

### JESUS AND THE TEN COMMANDMENTS

Matthew 5:17-20; 19:16-22;  
John 5:39, 40

**Golden Text:** *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.*—Matthew 5:17.

WITH this lesson we begin a series of studies which should be of unusual value, a consideration of the Ten Commandments in the light of the teachings of Jesus, and other related New Testament passages.

It is appropriate to point out that, far from being outmoded, the Ten Commandments are really the basis of all moral law. They need a diligent restudy and re-emphasis in our day of disregard of moral standards.

As interpreted by the Lord Jesus and applied to our daily living, the truth of these commandments should be brought home to every boy and girl, man and woman in our Bible schools.

The lesson for today is introductory, and gives a very helpful foundation for the interpretation of the lessons ahead. Our thinking determines our attitude,

September, 1943

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|         | KPHO    | Phoenix       | 1200 | 10:30 a.m.     | Fri.  |
| Ark.    | KWFC    | Hot Springs   | 1310 | 3:30 p.m.      | Sun.  |
| Calif.  | KLS     | Oakland       | 1310 | 8:30 a.m.      | Sun.  |
|         | KRUB    | Watsonville   | 1310 | 9:15 a.m.      | Sun.  |
| Ill.    | WMBI    | Chicago       | 1110 | 9:30 a.m.      | Sun.  |
|         | WCBS    | Springfield   | 1420 | 6:30 p.m.      | Sun.  |
| Ind.    | WKMO    | Kokomo        | 1460 | 12:00 p.m.     | Sun.  |
|         | WASK    | Lafayette     | 1460 | 8:45 p.m.      | Thur. |
|         | WBOW    | Terre Haute   | 1200 | 9:45 a.m.      | Sun.  |
|         | WAOV    | Vincennes     | 1420 | 7:30 p.m.      | Fri.  |
| Iowa    | KWLC    | Des Moines    | 1270 | 11:15 a.m.     | Sat.  |
|         | KICD    | Spencer       | 1240 |                |       |
| Ky.     | WLB     | Bowling Green | 1340 | 8:15 a.m.      | Sun.  |
|         | WFLD    | Paducah       | 1460 | 4:45 p.m.      | Wed.  |
| Maine   | WLBZ    | Bangor        | 620  | 10:30 p.m.     | Sun.  |
| Md.     | WFMJ    | Frederick     | 950  | 12:45 p.m.     | Sat.  |
| Mich.   | WKBZ    | Muskegon      | 1490 | 12:00 noon     | Sun.  |
| Minn.   | WDGY    | Minneapolis   | 1490 | 9:00 a.m.      | Sat.  |
|         |         |               |      | 9:30 alternate |       |
| Neb.    | KHAS    | Hastings      | 1200 | 1:30 p.m.      | Sat.  |
| N. Mex. | KICA    | Clovis        | 1370 |                |       |
| N. Y.   | WKNY    | Kingston      | 1500 | 9:30 a.m.      | Sun.  |
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| N. C.   | WFNO    | Fayetteville  | 1370 | 9:45 a.m.      | Sat.  |
|         | WGTC    | Greenville    | 1300 | 7:45 p.m.      | Wed.  |
| N. D.   | KGCU    | Grand Forks   | 1340 | 8:45 p.m.      | Thur. |

| State   | Station | City             | Kc.  | Local Time | Day   |
|---------|---------|------------------|------|------------|-------|
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|         | EWRO    | Fendley          |      | 2:15 p.m.  | Sun.  |
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## Miracles and Melodies

which must be right if we are to reach the proper conclusions.

We learn here that our Lord did not come to set aside or destroy the law, but to fulfill it in the most complete way. But the gospel takes us a step beyond the law, and it is a great step, for we follow One who is greater than the law.

### I. Built on the Law (Matt. 5:17-20).

The law of God is eternal, never to be abrogated, never set aside. Christ Himself, although we might properly say that He was in reality the Lawgiver and thus had power and authority over the law, indicated His purpose in coming to be that of giving the law its full meaning, not of destroying it. One could wish that those who profess to be His servants might have the same measure of regard for God's law. If they did, they obviously would not be so ready to ignore it, so quick to change it or explain it away, and far more ready to accept with their Master every "jot and tittle," that is, even the minutest details of His Word.

Recognizing Christ as the fulfillment of the law should prepare one to manifest obedience to every moral precept through His grace and by His strength. Certainly it should not lead anyone to lawlessness or carelessness regarding details of the daily walk. Fellowship with the Saviour should be revealed in consistent living (v. 20).

### II. More Than the Law (Matt. 19:16-22).

Obedience to the commandments brings a man up to the very entrance upon life, but to enter in, he must have more than the "things" of the law; he must have the Person who is "the Door" to eternal life.

The young man who came to Christ was rich. His mind was obsessed with things. He had made it his business to observe the law, and had done well (v. 20), but his soul was not satisfied. He thought one more "thing" to do would accomplish his purpose.

The general attitude of the man was commendable. He sensed his lack of the vital something which would remake his life. He came to the right one—the Lord Jesus—with his question.

His failure to go beyond the things of the law to a faith in Christ, however, showed that he loved his possessions more than he desired to follow the Lord.

Those in our day who are trying to please God and gain eternal blessedness by works, by doing things and keeping commandments, need to recognize that in Christianity we have the blessed One who is more than the law. They need to look away from things to be done, to the great thing that was done once and for all on Calvary.

Not only is our Saviour (and His salvation) more than the law, but He is

### III. Greater Than the Law (John 5:39, 40).

The Scriptures are great because they bear witness to the Christ who can give life. But obviously the One to whom they bear witness is greater than they are.

Paul speaks of the law as a "school-

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master to bring us to Christ" (Gal. 3:24). The picture is literally of a servant charged with bringing the child to school where he may learn the truth. So the law convicts man of sin, makes him conscious of his own utter inability to meet God's requirements, and makes him ready to turn to Christ in faith and repentance (Rom. 3:20).

These men of our Lord's time were very religious. They spent much of their time searching the Scriptures that they might find eternal life. But most of them failed to understand that the life they sought was in the One who stood before them—Jesus of Nazareth—and not in the letter of the law.

This has a vital bearing on the proper study of the lessons of this quarter. "The time has passed when men might seek life in the Scriptures apart from Jesus. Now that Jesus has come, life can be found only if the Scriptures lead one to Jesus.

"If our study of the Scriptures does not bring us to Christ, then it is vain indeed. For that reason we cannot study the Ten Commandments without turning constantly to Jesus as the One greater than the law" (Lesson Commentary).

At the same time, let us not forget that the Lord, who was greater than the law, did not set it aside, but fulfilled it. The Ten Commandments are just as valid and binding today as ever, but they must be interpreted in the light of the New Testament.

We shall find that this does not weaken them. Quite the opposite is true. We must meet not only the letter of the law, but must fulfill it in spirit—a far greater and richer experience.



Between the fall and the Devil's Hole at Niagara there is a fair stretch of comparatively placid water, and an apparently insignificant little steamer named *The Maid of the Mist* plys daily between the bridge and the fall. She never enters the fall, neither does she ever drift downstream into the Devil's Hole. That little *Maid of the Mist* suggests to our mind "The Church of the Living God." She has passed through all the perplexing "mist" of this fast closing dispensation, and she need never fear the world's fall, nor approach the Devil's Hole. When things are darkest, God is nearest. The Church's extremity is Christ's opportunity. "He that shall come will come."

—T. Baird.

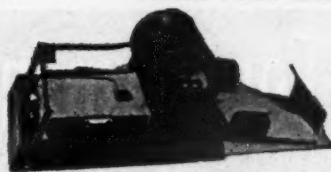
God answers prayer. Prayer is God and man joining hands to secure some high end. He joins with us through the communication of prayer in accomplishing certain great results. This is the main drive of prayer. Our asking and expecting and God's doing jointly bring to pass things that otherwise would not come to pass. Prayer changes things. This is the great fact of prayer.

—A. J. Gordon.

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★

## CONFESSION OF SIN

Psalm 32:1-5

1. When man covers sin, God uncovers it and judges it.
2. When man judges sin and uncovers it, God covers it.

—Paul L. Arnold.

## LIFTED UP

1. Lifted eyes for Christ alone (Matt. 17:8).
2. Lifted heads in Expectation (Luke 21:28).
3. Lifted hands in Prayer (I Tim. 2:8).
4. Lifted voice in Testimony (Acts 2:14).
5. Lifted heel in Opposition (John 13:18).
6. Lifted outlook in Intensity (John 4:35).
7. Christ's liftings up in Service (Luke 6:20; 24:50; John 6:5; 17:1).

—F. E. Marsh.

## IT IS IMPOSSIBLE—

1. For men to enter heaven unless born again (John 3:5-7).
2. For men to be saved without shedding of blood (Heb. 9:22).
3. To be saved without personal faith (Mark 16:16).
4. For men to believe and not be saved (Acts 16:31).
5. To be saved after this life (Luke 16:26).
6. For those who neglect, to escape (Heb. 2:3).
7. For God to lie (Heb. 6:18).

—From *The Pilot*.

## "THINGS"

The word "things" appears 25 times in the Epistle to the Philipians. The instances follow:

- "Own things" (2:4).
- "Things of others" (2:4).
- "Things which are Jesus Christ's" (2:21).
- "Things in heaven, earth, under the earth" (2:10).
- "What things were gain to me" (3:7).
- "I count all things but loss" (3:8).
- "Forgetting those things which are behind" (3:13).
- "Reaching forth unto those things which are before" (3:13).
- "Whatsoever things . . . think on these things" (4:8).
- "Those things . . . do" (4:9).
- "Do all things" (2:14).
- "I can do all things through Christ" (4:13).

—Wm. H. Lee Spratt.

## PRIVATE PRAYER

Matthew 6:6, 7

*Introduction:* Jesus Christ was pre-eminently a man of prayer. He teaches us by example and precept.

1. The People to Pray—"But thou."
2. The Period of Prayer—"When thou prayest."
3. The Place of Prayer—"Enter into thy closet."
4. The Privacy of Prayer—"Shut thy door."
5. The Privilege of Prayer—"Pray to thy Father."
6. The Promise of Prayer—"Shall reward thee openly."
7. Prayer Should be Plain and Simple—"Use not vain repetitions."

—Joseph Croft Dent.

## "All New"

1. A New Birth (John 3:3, 7).
2. A New Heart (Ezek. 36:26).
3. A New Spirit (Ezek. 36:26).
4. A New Name (Isa. 62:2; Rev. 2:17).
5. A New Nature (II Pet. 1:4).
6. A New Song (Ps. 40:3).
7. A New Master (John 13:13).
8. A New Commandment (John 13:34).
9. A New Covenant (II Cor. 3:6).
10. A New Home (John 14:3).

—W. I. Satterfield.

## "SURELY"

1. Surely of Death.  
"Surely die" (Gen. 2:17).
2. Surely of Manifestation.  
"Known surely that I came" (John 17:8).
3. Surely of Substitution.  
"Surely he hath borne" (Isa. 53:4).
4. Surely of Faith.  
"Most surely, believed" (Luke 1:1).
5. Surely of Blessing.  
"Surely blessing" (Heb. 6:14).
6. Surely of Goodness.  
"Surely goodness" (Ps. 23:6).
7. Surely of Return.  
"Surely I come quickly" (Rev. 22:20).

—T. B.

## VANITY, VISION, VICTORY

1. Vanity (Jer. 2:5, 6, 9, 11-13).
2. Vision (Acts 26:13-19; Isa. 6:1, 8).
3. Victory (Isa. 25:8, 9; I John 5:4; I Cor. 15:57).

—J. W. Long.

"The day is nearer now,  
Far nearer,  
And the signs of His return  
Far clearer."

## BEAUTIFUL GARMENTS

*Introduction.* The Word of God is the heavenly fashion book. The styles of earth change often, but God's styles never change. He is interested in the way we are dressed, and judges us by our clothes.

### I. The Need of Garments.

1. We are naked (Gen. 3:7, 21; Job 29:14).
2. Our own garments are filthy (Isa. 64:6; Zech. 3:3).

### II. The Necessary Garments.

1. The garment of salvation (Isa. 61:10).
2. The robe of righteousness (Isa. 61:10).
3. The wedding garment (Matt. 22:11-14; Rev. 19:9).

### III. The Beautiful Garments.

1. The garment of praise (Isa. 61:3).
2. The garment of humility (I Pet. 5:5; 3:3, 4).

### IV. The Defiled Garments.

Warning (Jude 23; Rev. 16:15).

—Lester E. Huber.

## AGE EXHORTS YOUTH

I Timothy 4:16

### I. The Pertinency of the Exhortation.

Who is exhorted? Youth.

1. Fruits of maturity are expected in youth (I Tim. 4:12).
2. Christian youth must express its creed in its character.

### II. The Point of the Exhortation.

What should the exhortation correct? It should correct a tendency to lopsidedness.

1. "Taking heed" unto self alone breeds morbidity or extreme mysticism.
2. "Taking heed" unto doctrine alone may lead to hypocrisy or intellectualism.

### III. The Power of the Exhortation.

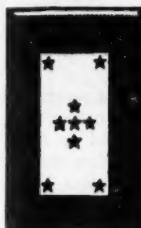
What should the exhortation accomplish?

1. The saving of oneself.
  - a. By taking heed to himself.
    - (1) From humiliation.
    - (2) From being a castaway.
  - b. By taking heed to the doctrine.
    - (1) From idleness.
    - (2) From worry, fretting, care and sin.
2. The saving of them that hear.
  - a. By taking heed to himself. From stumbling over one's mistakes.
  - b. By taking heed to the doctrine. From walking in darkness.

—John H. Cable.

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### A PRAYER AT CHURCH

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come

To cast their care on God today;

And some to praise from thankful  
hearts;

And some "Thy kingdom come" to  
pray.

Keep silence! Let Him speak anew

To every heart—perhaps to you.

—Ella Broadus Robertson, in *Watch-  
man-Examiner*.

### THE OBEDIENCE OF FAITH

Genesis 22:18

1. Faith Hearing God's Voice (vv. 1, 2).
2. Faith Doing His Will (vv. 3-10).
3. Faith Receiving God's Blessing (vv.  
11-18).

—M. E. Westphal.

### TRUE PRAYER

Ephesians 6:18

1. *The Basis.* We are told to ask "in the  
name of Christ." Pray only such  
prayer as will be endorsed by Him  
(John 16:23-27).
2. *The Motive Power Is the Spirit of  
God.* He leads us to seek, not for the  
gratification of our personal desires,  
but to express the will of God (Rom.  
8:15, 25, 27).
3. *The Sphere Is the Kingdom of God.*  
This includes all that is in harmony  
with what God plans for mankind  
and all that He has called us to do  
in His service (John 15:16).
4. *Relief in Distress.* We ask for strength  
to endure trial; not always to be  
saved from trouble but to be saved  
in trouble (Ps. 130:1, 2; II Cor. 12:19).
5. *The Assurance of God's Answer to  
Our Prayers Is in His Power and  
Love.* Unlimited, God-given faith  
means unlimited power in prayer  
(Jas. 1:6, 7; Matt. 9:22-24).

—Arthur T. Pierson.

### THE WORD OF GOD INSPIRED AND THE WORD OF GOD INCARNATE

God Himself associated the Living  
Word with the written Word:

Both are the expression of the mind of  
God (Heb. 1:3; Hos. 8:12).

Both have eternal existence (Heb. 13:8;  
I Pet. 1:23).

Both came as God's messengers to a  
lost world (Acts 3:26; Luke 11:28).

Both partake of the human and the  
divine (I Tim. 3:16; II Pet. 1:21).

Both are faultless (I John 3:5; Prov.  
30:5).

Both are sources of life (John 14:6;  
Heb. 4:12).

Both are light (John 8:12; Prov. 6:23).

Both are truth (John 14:6; 17:17).

Both are food for the soul (John 6:35;  
Deut. 8:3).

Both must be received for salvation  
(John 1:12; Jas. 1:21).

Both are despised and rejected of men  
(Isa. 53:3; Mark 7:9).

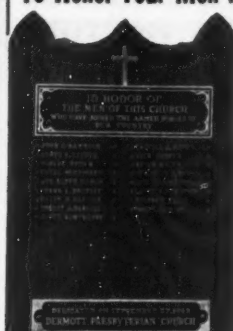
The rejection of either entails irre-  
parable loss (John 8:24; Luke 16:31).

Both will judge us at the last (Acts  
17:31; Rev. 20:12).

—Sidney Collett.

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I John 3:2, 3

Just to be like Him,  
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Living a language  
Which each can read;  
Letting our light shine  
Where'er we be;  
Seeking in all things—  
Likeness to Thee.

Just to be like Him,  
Bearing our cross,  
Sharing successes,  
Meeting our loss;  
Yet ever seeing  
In every place—  
The signs of God's promise,  
The smile of His face.

—I. M. Chambers, in  
The New Illustrator.

### THE FORGOTTEN SECRET

Psalm 50:15

1. A Great Invitation—"Call upon me."
2. A Specified Time—"In the day of trouble."
3. A Golden Promise—"I will deliver thee."
4. A Glorious Outcome—"Thou shalt glorify me."

—Paul S. Meyer.

### BIBLICAL PREACHING

How often one hears what a famous preacher called, "Taking a text, reading it, then saying goodbye to it for the rest of the sermon!"

Preaching with some is using a text as a motto for thoughts running in their own minds; then giving the congregation the benefit of those thoughts put into an essay. I do not say that there is anything wrong with some of such sermons; they may be filled with evangelical thoughts, but often it is the other way. To guard against this the young preacher should get his mind filled with thoughts from the Scriptures, and then seek to present those thoughts in an orderly fashion.

One of the best means of keeping one's messages from being merely natural thinking upon a topic is to make all your heads and subheads, actual Scripture, and then giving a two-minute exposition of each of these heads. This will save you from mere essay-making and give you a full-blooded gospel.

One more word of advice. Be a concordance man. Get a good concordance and use it steadily, to see how the Holy Spirit uses words; this is infinitely more profitable than much reading of other men's thoughts.

—E. Tipson, in  
The Believer's Magazine.

For several years I have read the whole Bible through twice in every twelve months. It is a great and powerful tree, each word of which is a mighty branch: each of these branches have I well shaken, so desirous was I to learn what fruit each one bore, and what they would give me. And the shaking of them has never disappointed me.—Martin Luther.

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## College Students Want Christ

(Continued from page 18)

of the Inter-Varsity group on that campus, he said: "You need not sell me on the attitude of life of the orthodox Christians. I've been to daily prayer meetings of this group and I know that no other religion or philosophy of life can do for the life and living of a student what orthodox Christianity does." Certainly an amazing admission of a man who directs the religious activities of all sorts of students on his campus.

But these are only a few illustrations as evidence of the fact that students want a real Christian experience. Many more could be related.

With this imagined problem done away with, however, real ones come to light, and there are many. But since there is evidence that God is preparing the minds of students for the entrance of the gospel, we must believe also that He will furnish the wisdom and power necessary to finish the job of presenting Christ effectively.

In the work of Inter-Varsity, for instance, we proceed with a twofold purpose in mind. First, to unite Christian students for fellowship and mutual strengthening in the faith. This means daily prayer meetings, Bible study, and special meetings of various sorts.

Secondly, to urge Christian students to begin an active witness for Christ on the campus. This, we have found, is essential if they are to properly grow in grace.

The results of such a program often are amazing.

Tao Sang was one of many Christian students who caught the vision of restless, lost souls. While a student in a university in Illinois, he went to an evening church service where the gospel was faithfully proclaimed and where the Holy Spirit worked in his heart. Tao began immediately to attend the daily prayer meetings of the fellowship on his campus. The weekly Bible discussion also found a regular place in his schedule. The new life of Christ in him was nurtured by contact with other Christians and feeding on God's Word.

Tao came back to school one fall to room in a house that was occupied mostly by Jewish boys. Faithfully and persistently he told of his belief in Christ, and his desire that they too should find salvation in Him. One Jewish boy in particular seemed interested in this positive message. One night Jake promised to go to church with Tao. Jake didn't find church as bad as he thought it might be. In fact, he was interested enough to try it again. The third night the power of God struck, and a young Jewish boy entered "where there is neither Jew nor Gentile, but Christ is all and in all."

The work on that campus did not stop there. Jake soon found this out when he tried to witness to a Hawaiian student. The fellow seemed hard to reach and indifferent to the gospel, but he would at least go to church with Jake.

Jake's work of witnessing was interrupted by his mother who took him away from school, and Tao continued where Jake had left off. Then just before Christmas the miracle of grace was performed and the Hawaiian came to Christ. Jake was filled with joy when he returned after Christmas and found that the Hawaiian had been saved. He exclaimed, "That fellow was tough and for a while I was afraid the Lord wasn't going to save him." How pleased he was that the Lord had deigned to use him.

**T**HUS, NOW AS ALWAYS, the gospel of the Lord Jesus Christ is the only power of God to salvation to him that believes. This is just as true of the college field as any. In many respects the presentation of the gospel to the student is more difficult and there seems to be more things to keep him from Christ, but whenever the Lord Jesus Christ is presented in faithfulness, needy hearts trust in Him as they recognize their need for cleansing and for life. The struggling, longing soul relaxes beneath the Cross of Christ and finds peace and strength in Him, even on a university campus.

## I LEARNED ALL BY MYSELF

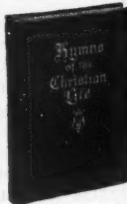
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# Evangelistic and Bible Conference fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization, as well as city, state, and dates of the meeting.

★  
**C**ONTINUED intercession of God's people resulted in 212 conversions and additions to the church in meetings conducted by Hyman Appelman at the Green Street Baptist Church of High Point, N.C. Of these 191 joined the church, of whom more than 160 were candidates for baptism. In a meeting in the People's Church of Toronto 173 decisions were made, and at the Calvary Independent Church, Lancaster, Pa., there were more than 175.

Since May 9, Arvid E. Burden has represented Youth Gospel Campaigns, Wheaton, Ill., in western New York. God has blessed in the opening of a closed church and in reviving another that has been without a pastor for several months. The churches were the Maple Flats Baptist Church of Cleveland and the Baptist Church of Constantia Center. Attendance and interest were good. A meeting for young people was organized which is proving a blessing.

During July and August, O. W. Stucky

supplied churches for pastors on vacation. At the Berne, Ind., First Mennonite Church, large crowds attended the morning and evening services. Thirteen raised their hands for prayer and one woman came to the altar. Mr. Stucky was also at the Union Church of Swanton, Ohio, and several churches in Detroit.

During July, Marlon Beene was at the Fundamental Baptist Church, Akron, Ohio, where B. F. Cate is pastor; and the Gospel Church, Ashtabula, Ohio, of which William Root is pastor. There were a number of conversions.

Good crowds attended the series of meetings conducted by the Edward VanderJagt party at the Baptist Church of Novi, Mich. Forty professed faith in Christ.

For two weeks in June, John Carrara was at the City-Wide Tabernacle of Lincoln, Neb., where Clyde Stark is pastor. The services were held in an open-air pavilion next to the tabernacle, with good attendance each evening. Mr. Stark said that the series of meetings proved a blessing to his people. The most outstanding conversion was that of a retired school teacher eighty-three years old who attended the last night.

Homer Rodeheaver, with Merrill Dunlop as pianist and organist, took part in the first anniversary celebration of the pastorate of Claude M. Sailhamer at the First Baptist Church of Geneseo, Ill.

Guy W. Green led the annual summer evangelistic meeting for New Hope Presbyterian Church of San Saba, Tex., where William B. Holmes, Jr., is pastor. San Saba is in the heart of the great ranch area of Texas and the church is made up largely of cattle men. Attendance was good and the results gratifying.

Youth Gospel Campaigns, directed by Richard W. Neale, were conducted at Mentor Plains Christian Church, Mentor-on-the-lake, Ohio, where R. D. Hulsman is superintendent; Calvary Baptist Church, Plymouth, Mich., Lynn B. Stout, pastor; and Emanuel Baptist Church, Chicago, John Fort, pastor. Mr. Neale also spoke for the Associated Bible Christians at the First Baptist Church, Marseilles, Ill., and at the Erieside Bible Conference, Willoughby, Ohio. Many professed Christ.

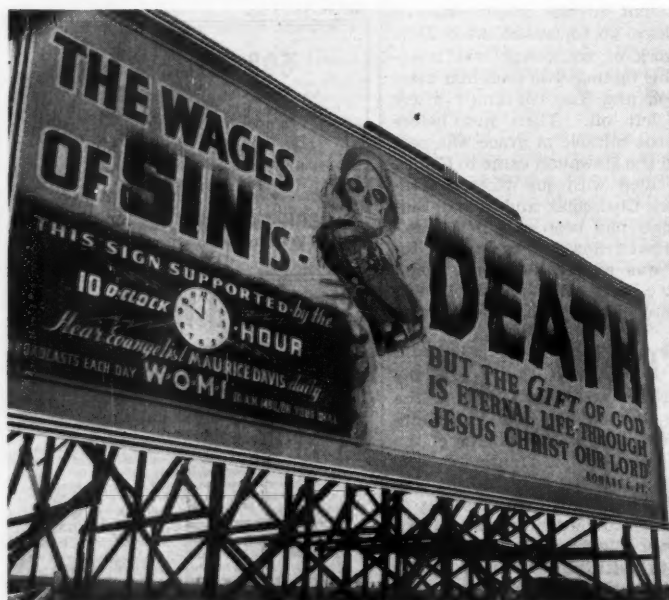
The Ernest Lee J. Gault party conducted two weeks of meetings in June at the Zion Baptist Church, Ansonville, Pa. The best attendance in twenty years was reported. Fifty decisions were made at the altar. Of these, 28 were for salvation. In addition, 5 decisions resulted from personal work outside of the meetings. Charles Claypool is the pastor. Roy L. Tubs conducted the song service and was assisted by Norman Jack at the piano. A young people's choir of forty members supported the meeting, augmented by a men's chorus and special musical numbers. Pastors and members of other churches attended.

Sylvester Sanford was special speaker and musical director at the Lake Arthur, La., Camp Meeting, July 16-25. Many young people were among those who bowed at the altar. Dr. John Paul, of Wilmore, Ky., college president and evangelist, brought daily Bible studies. Mr. Sanford was assisted by Glen Smith, a pastor in Roanoke. Katherine Thomas was pianist.

A Bible conference was conducted for two weeks in July by James Ostema at the Bible Presbyterian Church of Jackson, Minn. The members of this new organization, whose pastor is Robert Kutz, co-operated in making the conference a success.

Norman B. Harrison, of Minneapolis, Minn., reports a busy summer of Bible conference engagements. He was a speaker at the Mennonite Church, Belleville, Pa.; Y.M.C.A., Atlantic City; New Jersey Keswick; Lake Erie Bible Conference, Erie, Pa.; Trinity Baptist Church tent meetings, Detroit; Central New York Bible Conference at Homer.

Carl C. Harwood, superintendent of Child Evangelism Fellowship for four northwestern states and British Columbia, recently conducted a Bible conference at the Bethel Baptist Church of Salt Lake City, Utah, of which H. Lyon Baynes is pastor.



Said to be the largest in the world, this gospel sign is located on U.S. Highway 41 between Evansville, Ind., and Henderson, Ky. It is 104 x 52 feet (note automobile at lower right for comparative size). The sign was erected and is maintained by Evangelist Maurice Davis.



## MUSIC

If you are a singer of special gospel songs, you'll want a copy of the revised and enlarged "Phil Kerr's Gospel Songs," which contains splendid solos, duets, trios, and choruses. Such widely-successful favorites as "In Love With the Lover of My Soul," "Over in Glory," "When Sorrows and Tears are O'er," and "Say Goodbye," are included; also, many newer compositions from Mr. Kerr's pen—"Melody Divine," "Then the Dawn," "Jesus Cares," etc. 89 selections are included in the book, which is now in its eighth edition. Price fifty cents. Gospel Music, P. O. Box 400, Glendale, Calif.

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## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding spent the month of July in summer Bible conferences, where he was much in demand as a teacher and expositor of the Word. July 3-10 he was at Gull Lake Bible Conference, Augusta, Mich.; July 12-18 at the Young People's Conference at Montrose Bible Conference Grounds, Montrose, Pa.; July 20-23 at the conference held at Findley Lake, N.Y.

M. A. Guido conducted a Youth Rally July 4 and 5 at the close of an evangelistic campaign in Mason City, Iowa. Many young people were won to a full surrender of their lives to the Lord. July 11-18 he was a speaker at Cedar Lake, Ind., during Moody Bible Institute week.

September, 1943

Robert J. Kees has conducted evangelistic meetings in the following places: June 27-July 11, First Baptist Church, Latham, Ill. J. V. Speering, pastor; July 14, Bethany Reformed Church, Dr. H. J. Hager, pastor; July 18-24, tent meetings for the Church of the Open Door, Kansas City, Mo., Emerson Pent, pastor; July 25, Scripture League Church, Evanston, Ill.; July 26-Aug. 1, Young People's Conference, Rainbow Lake, Mich. Many professed conversions and consecrations were noted at the services.

Homer W. Grimes preached July 14 at Judson Memorial Baptist Church, Oak Park, Ill., and July 18, Elim Evangelical Free Church, Chicago.

John F. MacArthur spoke July 10, Youth for Christ, Indianapolis, Ind.; July 11-18, Moody Bible Institute week at Cedar Lake, Ind. Mr. MacArthur with C. Gordon Davies conducted a city-wide evangelistic campaign in Rawlins, Wyo., July 21-Aug. 8. A lasting work for the Lord was accomplished in this place.

W. W. Shannon closed a campaign in Mason City, Iowa, on July 4. July 26-Aug. 1 he was speaker at the tent meetings of Cicero Bible Church, Cicero, Ill., Dr. William McCarrell, pastor.

## FUTURE ENGAGEMENTS

For the Next Three Months

Carl Armerding—Sept. 19-26, Toledo, Ohio; Oct. 3-22, Rumney, N. H.; Oct. 24-31, Worcester, Mass.; Nov. 7-11, Chicago, Ill.; Nov. 14-19, Beaumont, Tex.; Nov. 21-28, Houston, Tex.

Marion Beene—Oct. 3-16, Florence, Ky.; Oct. 17-31, Flint, Mich.; Nov. 1-4, Cincinnati, Ohio; Nov. 15-30, Luverne, Minn.; Dec. 5-20, Avon, Ohio.

Gerald E. Bonney, "The Bonney Workers"—Aug. 22-Sept. 5, Tulsa, Okla.; Sept. 12-26, Stillwater, Okla.; Nov. 7-21, Cameron, W. Va.; Nov. 28-Dec. 12, Altoona, Pa.

John Carrara—Sept. 5-19, Alton, Ill.; Sept. 22-Oct. 10, Eldon, Iowa; Oct. 12-24, Middleport, Ohio; Oct. 31-Nov. 14, Decatur, Ill.; Nov. 16-28, Columbus, Ohio; Nov. 30-Dec. 12, Marion, Ohio.

Homer W. Grimes—Nov. 2-14, Lansing, Mich.

Michael A. Guido—Aug. 29-Sept. 5, Minneapolis, Minn.; Oct. 17-24, Minneapolis, Minn.

Jubilate Trio—Sept. 13-19, Reedsburg, Wis.; Sept. 20-26, Freeport, Ill.; Sept. 27-Oct. 3, Chicago, Ill.; Oct. 5-31, Philadelphia, Pa.

Robert J. Kees—Aug. 29-Sept. 5, Washington, Pa.; Sept. 7-19, Webster, Wis.; Sept. 21-Oct. 3, West Frankfort, Ill.; Oct. 17-31, Kankakee, Ill.; Nov. 2-14, Bryan, Ohio; Nov. 16-28, New Kensington, Pa.

John F. MacArthur—Sept. 12-26, Bloomington, Ill.

Harry McCormick Lintz—September, Charleston, W. Va.; October, Dyess, Ark.

H. Evan McKinley—September, Englewood, Tenn.; October, Fountain City, Knoxville, Tenn.; November, Maynardville, Tenn.

F. J. Miles—Aug. 30-Sept. 6, Cedar Lake, Ind.; Sept. 7-Oct. 1, Lucas, Kan.; Oct. 3-12, Denver, Colo.; Oct. 12-22, Long Beach, Calif.; Oct. 24-31, Los Angeles, Calif.; Nov. 4-7, Tacoma, Wash.; Nov. 14-19, Vancouver, B.C.; Nov. 21-26, Victoria, B.C.; Nov. 28-Dec. 3, Vancouver, B.C.; Dec. 5-17, Chilliwack, B.C.

Irwin A. Moon—Sept. 6-10, Chicago, Ill.

Richard W. Neale—Sept. 12-19, Flint, Mich.; Sept. 26-Oct. 8, Attica, N.Y.

Morris Peterson—September and October, Cottonwood Memorial Association, Cottonwood, Minn.

W. Douglas Roe—September, Montrose, Pa.; Oct. 3-17, Chicago, Ill.; Oct. 19-31, Chicago, Ill.; Nov. 2-7, South Bend, Ind.; Nov. 10-21, Decatur, Ind.; Nov. 24-Dec. 5, Elmhurst, Ill.

B. M. Rollins—Aug. 20-Sept. 12, Markleysburg, Pa.; Sept. 26-Oct. 10, Conneville, Pa.; Oct. 11-24, Warrior's Mark, Pa.; Oct. 25-Nov. 7, Columbiana, Ohio; Nov. 8-21, Baugo, Ind.; Nov. 22-Dec. 5, Liberty Mills, Ind.; Dec. 6-19, South Whitley, Ind.

W. W. Shannon—Michael A. Guido—Sept. 12-26, Grand Rapids, Mich.; Oct. 3-17, Decatur, Ill.; Oct. 24-Nov. 7, Racine, Wis.; Nov. 10-21, Detroit, Mich.

Gipsy Smith—Sept. 12-26, Altoona, Pa.; Oct. 10-24, Rockford, Ill.; Nov. 14-28, Los Angeles, Calif.; Dec. 5-19, Redkey, Calif.

O. W. Stucky—Sept. 12-19, Toledo, Ohio; Oct. 3-17, Spencer, Iowa; Oct. 24-Nov. 7, Lansing, Mich.

Charles F. Weigle—Oct. 3-15, Chinook, Mont.; Oct. 17-31, Harlem, Mont.; Nov. 4-19, Rumney, N.H.; Nov. 21-28, New Haven, Conn.

Howard S. Williams—Aug. 31-Sept. 12, Scranton, Pa.; Sept. 19-Oct. 3, Staten Island, N.Y.; Oct. 24-Nov. 7, Brooktondale, N.Y.; Nov. 9-21, Pavillion, N.Y.

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The Protestant Voice  
Dept. M, Fort Wayne, Indiana



Quentin Reynolds, war correspondent, stood as an observer on the deck of a cruiser just off Dieppe as the world's fiercest and biggest commando raid was in progress. A barge came alongside and discharged about 30 men—nearly all wounded. A young sergeant with a superficial arm wound was among them. To the correspondent's questions he said, grinning, "I knew nothing could happen to me, I had a swell mascot—a Bible." He dug down into his water-soaked clothes and came out with a sodden little book. "My father carried it all through the last war, and he never got hurt. So when I left he gave it to me, and believe me I'll always carry it."

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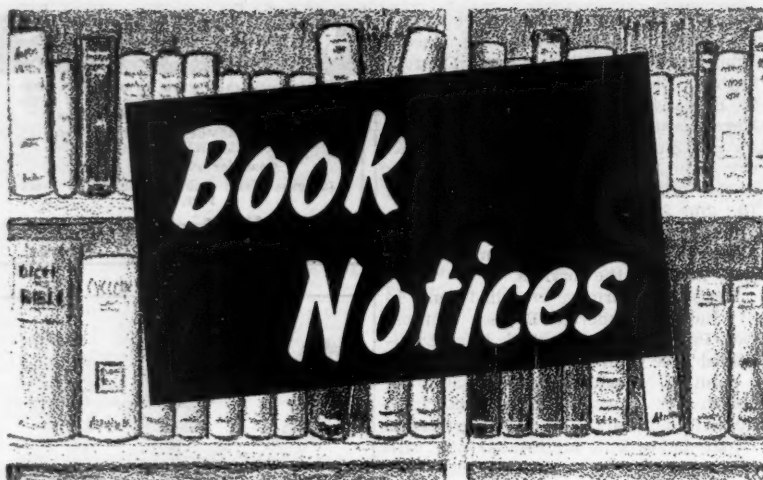
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**You Can Do It!** by Bowman, Berry, and Clemens.

Creative activity—of course, you can do it! If teachers can visualize their groups of children expressing facts and attitudes creatively, the only difficulty to this meaningful kind of teaching is overcome, for children are eager to be doers of the Word and not hearers only. Several pages of text in the front explain the need for creative expression, its value, the place of the leader, types of activities, four steps in the process, source materials, and a few concrete examples of the way they have worked out. Twenty-four pages are devoted to actual photographs of children engaged in the various stages of each activity—spatter printing, making posters, making movies of Scripture passages, modeling clay, arranging a worship center, dramatizing a Bible story, entertaining guests, posing pictures, etc. A very practical and realistic presentation for those who want to see exactly how these things are carried out in the local church.

60 pages. 8½ x 11½ inches. Judson Press, Philadelphia. 60 cents. L.E.L.

**Into All the World,** by Samuel M. Zwemer.

Two things combine to make this book unusually valuable. First, it concerns one of the greatest themes that can ever occupy the minds of men—the commission of the Son of God to His disciples to go into all the world preaching the gospel. Secondly, the book is by one of the outstanding missionaries of the twentieth century, a true scholar, a man whose work in Arabia has borne enormous fruit, and who has carried with him down to his now ripe age a burning passion for missionary enterprise.

As far as the reviewer knows, this is the first book, since Adolph Saphir's volume on the great commission some sixty years ago, to be devoted almost entirely to an examination and an interpretation of Matthew 28:16-20, and its parallel passages. Dr. Zwemer wisely devotes an entire chapter to a scholarly consideration of and reply to the denials of the genuineness of this passage, and one entire chapter of twenty pages to an examination of the genuineness of the last twelve verses of Mark. The volume shows acquaintance with a vast amount of relevant literature. Dr. Zwemer's use of Scripture verses is fresh and stimulating. Occasionally we find ourselves disagreeing with the author, but only on minor points; e.g., we do not believe that Malachi 3:1 was ever fulfilled at the completion of Herod's temple, but it will be when our Lord returns.

We must confess that the fact was quite new to us that "according to recent statistics the number of those who profess and

call themselves Christians is twice that of any other religious group in the world: viz., Zoroastrians, 100,000; Shintoists, 24,000,000; Taoists, 43,000,000 (in China); Buddhists, 137,000,000; Mohammedans, 240,000,000; Confucianists, 250,000,000; Hindus, 217,000,000; Christians, 588,000,000."

The last chapter is, for the most part, taken up with brief, biographical sketches of Dr. W. Temple Gairdner, of Cairo, Egypt, well-known to students of Christian missions in the Near East as one of the most brilliant and devoted missionaries of modern times; and the German pioneer to Sumatra, Ingwer Lodewijk Nommensen, whose life is known to so few in English countries.

This is one of those books that every minister should purchase, and, if possible, take away with him for a day of prayer, meditation, and reconsecration. It is a choice volume. The burning zeal and passionate loyalty to Christ of its author are so remarkably communicated to its pages that no Christian believer will be able to read this book without having his own life quickened anew in this, the greatest of all tasks.

222 pages. 5¼ x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.50. W.M.S.

**The Sound of the Trumpet,** by Grace Livingston Hill.

The fine story of a young man whose ears were attuned not only to the voice of God, but also to the call of his country. It sounded like a trumpet in his soul which he had to answer. With an up-to-date setting and plot, the story unfolds the work of a band of saboteurs, which cuts across the path of the hero and the girl he loves. The book presents a high standard of Christian living in the light of the present day. Christian patriotism is effectively contrasted with disloyalty and unwillingness to sacrifice. The love story is interwoven in a natural and attractive way.

253 pages. 4¾ x 7½ inches. J. B. Lippincott Company, Philadelphia. \$2.00. H.L.L.

**Nest Among the Stars,** by Louise Harrison McCraw.

This is a novel that will appeal to those who enjoy fiction that contains the elements of a good plot, suspense, and sustained interest, and that also maintains a high tone throughout. Four stories are skillfully interwoven, the first three portraying counterfeit love.

The fourth story portrays a man and woman whose love for Christ and devotion to Him are the basis of their deep, unselfish love for each other. They recognize there is no happiness or peace outside the will of God; that great love may mean great suffering. They feel that their love is God-given, and is therefore a perpetual, infinite thing, stamped with immortality. In this exalted love they find their "nest among the stars."

The reader will find in this book a rich spiritual message, but will feel a lack of skillful delineation that makes characters live.

230 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. R.A.J.

**The Wrecking of the 18th Amendment,** by Ernest Gordon.

Many thoughtful students of American history regard the story of the campaign for repeal as one of its most shameful chapters. Fletcher Dobyns told it in *The Amazing Story of Repeal*, and Dr. Gordon here presents an unusually thorough and well-documented study published at low cost for wide distribution.

He tells of the coalition of brewers, financiers, metropolitan newspapers, and government officials which, he declares, deliberately led the people into disrespect and disregard for the law, and its ultimate repeal. Thus the finest and most effective social legislation of our history (and prohibition *did* work!) was wrecked.

This reviewer cannot vouch for the facts as given, but he knows Dr. Gordon to be a man of ability and integrity, who would not name individuals in connection with such a sordid and disgraceful affair as this without real proof. It is an astonishing and revolting story of trickery and corruption which ought to stir us to action against the liquor traffic.

Christians should read this book, and many can well afford to circulate it among their friends.

312 pages. 5½ x 8¼ inches. Alcohol Information Press, Francetown, N.H. \$1.60; ten copies, \$12.50, postpaid. H.L.L.

**Taking God into Partnership,** by Greenville Kleiser, introduction by Roger W. Babson.

The author ventures a bold and brave attempt to ameliorate the sordidness and hardness of our social and economic life by attempting to persuade all men to see the reasonableness of accepting the Golden Rule as the basis for all their business and commercial relationships.

His thoughts are woven in the form of a story of the experiences of the American Merchandise Corporation, an imaginary corporation. All the problems, arguments, and reactions to such a proposition are reflected in the board meetings and prosperous returns of the above mentioned corporation. The idealism certainly is high and challenging. How much we would all love to live in a community, or a world, where such ideals were seriously practiced!

Yet we cannot refrain from suggesting that the divine plan, as revealed in the Holy Scriptures, is for men to manifest repentance toward God and faith in our Lord Jesus Christ as the foundation for a new life. After that there may be true partnership with God. Such a partnership can rightly claim the blessing which God has promised to those who love and obey Him.

175 pages. 5 x 7½ inches. Funk and Wagnalls Company, New York. \$1.50. W.H.H.†

**Better Things,** by Jean Valentine.

A series of radio addresses that are fresh and gripping. The one on "Seven Indispensable Things," is a powerful appeal. 72 pages. 5¼ x 7½ inches. Author, Box 6, Glendale, Calif. M.I.R.

**The Work of the Holy Spirit,** by Jean Valentine.

Radio addresses by an earnest evangelist on the Holy Spirit's work and on other subjects of vital interest.

71 pages. 5¼ x 7½ inches. Author, Box 6, Glendale, Calif. M.I.R.

**Information and Inspiration,** by Marvin Lewis.

This booklet contains sermon themes, poems and readings by a well-known evangelist.

56 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. 25 cents. M.I.R.

†Dr. William H. Hockman.

## Great Gospel Songs.

This is a utility edition of gospel songs and choruses for tent and tabernacle chosen from the larger, complete hymnal, *Great Songs of the Church*. Among the features in favor of this abridged collection are its practical size and low price; the popularity of the contents; the large, clear type; and something new in song books—the alphabetical order of the titles. However, one cannot help but wonder how satisfactory it is to have all the titles consist of the opening words of the songs. Certain favorites are known by established titles. A weakness may be the absence of more well-written new pieces. Why publish a new book composed very largely of numbers that have appeared for many years in other hymnals? The inclusion of a few choir type songs would have added to the book's usefulness.

66 pages. 5 1/4 x 8 1/2 inches. Great Songs Press, Louisville. 20 cents. H.D.L.

## The Trumpet of a Prophecy, by Richard Terrill Baker.

A group of small town youth bonded together in fellowship to understand the times in which they live and to further the interest of earnest, constructive missionary workers, explore numerous fields of service near and far, and then through the force of united effort bring their beneficence to bear upon the discovered problems. It is a narrative of doing something effective at home which is felt there and abroad, and should spur other young people to emulation.

165 pages. 5 x 8 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. J.R.R.

## Soldiering for Christ in Chile, by Edith M. Nanz.

This is the story of the Soldiers and Gospel Mission of South America, of which William M. Strong is the founder and director. You will like this, for it is out of the ordinary. Nothing could be of deeper human interest than the story of how God laid hold of a business man in New York, and steered him step by step down to the lower end of South America to witness in places that usually are quite unapproachable—the military and naval institutions of Chile. For an outsider to gain free access to such circles is more than remarkable; it clearly shows the divine hand.

How this work grew and prospered, and by and by began to reach out to the neglected civilian population as well, is the story of the book. At present there are thirty workers in the growing fellowship, branching out into widely extending and needy fields, including the neglected Indians in the south. The work is thoroughly sound in both doctrine and principles, and they are laying the foundations for a strong, indigenous body of native believers.

93 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. Paper, 50 cents. W.H.H.†

## The Alcohol Question, by Norman C. Brown.

This is an unusually fine approach to the subject of the gigantic evil of "booze." Indeed, it is the sanest and most scholarly handling of the subject we have seen published in recent years. There is a very exhaustive bibliography attached, citing the best discussions of all related subjects from the scientific, economic, social, and moral aspects.

The book is divided into three parts. Part I includes chapters on "The Natural and Normal Uses of Alcohol," "The Evils of Alcoholic Beverages," and "The Liquor Traffic." Part II rehearses the history of attempted solutions of the tragic problem—a story well worth reading. Part III deals with "The Road Ahead," including a discussion of the responsibility of the Christian Church.

A copy of this live book should be in every church and Sunday school library. 116 pages. 5 x 7 1/2 inches. The Standard Publishing Company, Cincinnati. Cloth, \$1.25; paper, 75 cents. W.H.H.†

†Dr. William H. Hockman

## The Silent Billion Speak, by Frank C. Laubach.

The author has had the widest experience of any living man in teaching illiterates to read. Both in method and achievement he is a unique figure in contemporary history. His spontaneity infects hostile groups with the contagion of working together in his plan of "each one teach one." Moreover, this book which tells of his amazing success in the Philippines, Southern Asia, India, and East Africa, has captured the spirit of his unquenchable enthusiasm, for on every page it is solvent in his speech. Here is literature that speaks the authentic language of the man who wrote it; it is not a device to hide the true measure and meaning of the man.

201 pages. 5 1/4 x 7 1/2 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. J.R.R.

## What Matters? Thoughts About Things That Matter Most, by Walton Harlowe Greever.

This is a book discussing in small compass twenty-six subjects of vital importance to the Christian. A few of the subjects are the Bible, incarnation, prayer, the will of God, worship, the church, the Christian home, giving, and death. The book is scholarly, reverent, and fundamentally sound. People of different denominational training, however, will differ from the author on some details.

104 pages. 4 x 6 inches. Muhlenberg Press, Philadelphia. Paper, 50 cents. E.S.M.

## The Story of Helen Gould, by Alice Northrop Snow and Henry Nicholas Snow.

Alice Northrop Snow, one of the authors of this book, is the niece of Jay Gould and the confidante of Helen Gould. Mrs. Snow and her husband have written this biographical study. The larger section of the work has to do with the life of Jay Gould; in fact, the book might well have borne in its title some reference to Jay Gould, since so much space is devoted to a delineation of his life. The section which has to do with Helen Gould, or Mrs. Finley J. Shepard, presents many facts concerning this very splendid Christian character.

While the book is not written in an excellent style, yet it does present material which will be of particular interest to the many friends of Mrs. Shepard. Mrs. Shepard is set forth as a true believer in the Lord Jesus Christ whose life was filled with good works.

340 pages. 5 1/4 x 8 1/2 inches. Fleming H. Revell Company, New York. \$3.75. W.C.

## For All of Life, by William H. Wiser and Charlotte V. Wiser.

How missionaries work in rural and village communities all over the world is presented in graphic form by this experienced Presbyterian missionary and his wife. The book illustrates the value of medical missions, educational efforts to decrease illiteracy and to improve domestic conditions and agricultural methods, and of newspaper evangelism and book stores. Dr. Wiser is professor of rural sociology in the North India United Theological College, Saharanpur, and director of practical work done by his students in the surrounding villages.

182 pages. 5 1/4 x 7 1/2 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. W.F.

(Continued on page 54)



## "They Brought Good News"

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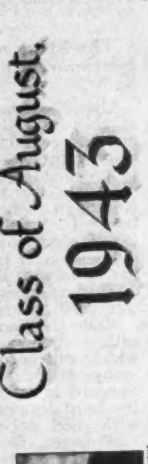
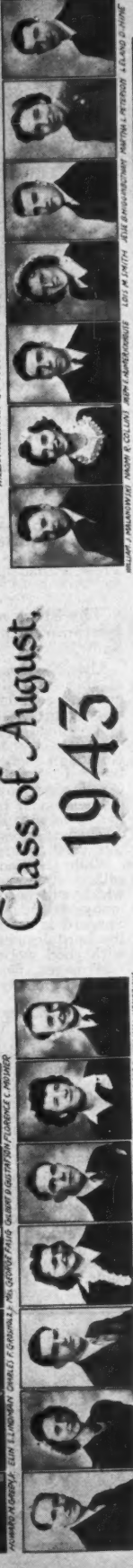
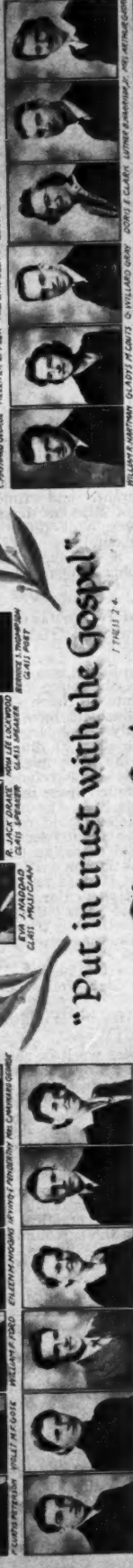


# The Moody Bible Institute of Chicago

"Put in trust with the Gospel"

1 THE 11 2 4

Class of August,  
1943







# Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

★ ★ ★

**A**FTER more than a quarter of a century of work with the Moody Bible Institute, John R. Riebe presented his resignation to be effective at the close of the school term, August 5.

Mr. Riebe began his Christian service as a Y.M.C.A. secretary. Later he served in Africa under the Africa Inland Mission.

At the Moody Bible Institute he has served at different times as acting director of the Extension Department, director of the Christian Workers Bureau, and as a member of the faculty.

He will be especially known to MONTHLY readers as editor of the department having to do with Institute and Alumni. He has proved to be a good writer as well as an excellent teacher. He leaves with the respect, affection, and best wishes of the Institute and of all his associates.—W.H.H.

Dr. Warren Filkin, of the Institute Faculty, becomes editor of the Institute and Alumni page beginning in October. Himself an alumnus, he is well equipped for this new responsibility. Former students are urged to send news to him. (See note at the head of this department.)

Miss Helen C. Rentschler becomes assistant to the director of Practical Christian Work with the opening of the fall term. Miss Rentschler is a graduate of the Moody Bible Institute, and gave her time to Christian work after leaving the Institute, but since the outbreak of the war has been in government service. Our readers will join us in praying that this young woman may have a fine ministry at the Institute.

Rev. William H. Lee Spratt has presented his resignation as director of the Correspondence School of the Moody Bible Institute to become pastor of the Lake Harriet Baptist Church, Minneapolis, Minn. The Institute is grateful for his years of diligent, loyal service, and wishes him enlarged usefulness in the years ahead.

Miss Angelyn G. Dantuma, who for the past year has been acting superintendent of women, becomes superintendent of women Sept. 1.

## SPRING TERM COMMENCEMENT

Commencement day was Thursday, August 5. The class president, W. Norman Barram (Canada), presided at the morning class day exercises; Fred W. Zabel (Mich.), recording secretary, made the invocation; John J. Johnson (Minn.), treasurer, read the Scriptures; and Roy Hirons (Canada), vice-president, offered

prayer. A trio of mixed voices sang "Jesus, O What a Name"; a men's chorus, "There's a Wideness in God's Mercy," and an ensemble of mixed voices, "Send the Light," directed by Carl J. Bihl (Ind.), who also led the congregational singing.

Nona Lee Lockwood (Okla.), representing the women of the class, spoke on "The Power of God unto Salvation." Change the setting, place the speaker before a frustrated group of sin-weary pilgrims, and her message and the spirit in which it was given, would instantly command attention, for in matter, voice, and gestures she made a plea for the acceptance of the Saviour of men which was well-nigh irresistible.

R. Jack Drake (Mich.), adopting the language of the class motto, spoke on "Put in Trust with the Gospel." To the question, "What is the gospel?" his answer took the negative, showing what it is not; the positive, defining what it is, and the evidence of its worth attested by human experience. He illustrated the meaning of its entrustment and the responsibility which goes with it.

Charlotte M. Kruger (N.J.), corresponding secretary, presented the class picture which was accepted by the Dean. Congratulatory messages were read from the Junior Class and six other sources, either class representatives or individual alumni; also from Dr. and Mrs. Cable, and that never-failing well-wisher, Elinor Stafford Millar.

Eva J. Haddad (Mich.), who wrote the music, directed singing the class song "Glory to Our Risen Lord," the words of which were written by Bernice S. Thompson (N.D.).

Dr. Will H. Houghton presided over the graduation exercises at 7:45 p.m. in the Moody Memorial Church. Dr. G. Allen Fleece of the faculty read the Scriptures; a large chorus of women's voices under the direction of Talmage J. Bittikofer sang "March On, Ye Soldiers True"; Dr. P. B. Fitzwater led in prayer; and the women's choir sang an arrangement from the Psalms, and "He Whom I Have Believed."

Dean William Culbertson, particularly addressing the graduating class, spoke on "The Christian Worker's Duty in Face of Apostasy." His theme stemmed from II Timothy 3:1-13, the last verse of which he said epitomized the entire section. He gave a resume of the inadequacy of current misbeliefs to stem the tide of widespread and ever wider spreading apostasy. He maintained that for the Christian worker certainly there are three inspired imperatives: (1) Abide in the Word (3:14); (2) herald the gospel, with instruction how to do it (4:2); (3) in circumstances be calm, suffer hardship, and "do the work of an evangelist," i.e., give men the answer to their need with utmost simplicity (4:5).

At the close of the service, President Houghton awarded diplomas to the 140 graduates, whose names follow:

**General Course:** Ruth Pauline Beymer, Betty Jane Boyer, Dorothy Elizabeth Burton, Neva Dell Carr, Elizabeth Isobel Dennison, Mae Harbours Fasig, Ruth B. Fink, Mabel Huber George, Violet Mae Frances Gose, Anna Beth Grace, Eva Jane Haddad, Grace Hoeksema, Lydia Ruth Kellenberg, Lydia M. Kozohorsky, Betty Jean Laws, Elin Selinda Lindman, Lois Aseltine Miller, E. Lena Moseley, Doris Elizabeth Needham, Lovetra Mynatt Penaluna, Helen Emma Peppler, Martha Louise Peterson, Grace Elizabeth Pond, Annabelle Sarah Runk, E. Marie Gephart Sanders, M. June Demmon Shirk, Catherine Marie Smedes, Lois Mae Smith, Bernice Sofia Thompson, Margaret Alice Wambold, Madlyn Barbara Willig, Helmuth Jack Berg, Richard D. Blough, Earl F. Buffum, Dwight George Duer, Milton Ralph Gelatt, William Robert Grant, Homer Earl Graven, Earl Chester Hamilton, Luther Bunyan Harrison, Jr., Gordon Jay Leininger, David Cornelius Olson, Lloyd C. Sanders, Monard Gerhard Sanford, Robert Victor Unmack, Joseph Taylor Weatherly III, John Summerfield Wimbish, Jr.

**Christian Education Course:** Ardith Ann Arnold, Lois Evelyn Bulkema, Doris Esther Clark, Margery Belle Fuller, Eva Jones George, Eileen Mae Higgins, Delpha Louise Howland, Rubean Lacy, Nona Lee Lockwood, Delta Ruth McCartney, Lois Pamela Reynolds, Janet Alleen Robertson, Margaret Alice Wambold, George Willard Gray.

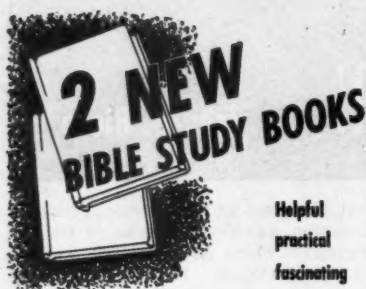
**Christian Education-Music Course:** Naomi Ruth Collins, Lucy Christina Fisher, Marian Lois McWethy, Anna Mae Vincent.

**Jewish Missions Course:** Gladys May Coutts, Madlyn Barbara Willig.

**Missionary Course:** Elsie Belle Bailey, Jean Pelham Bigelow, Margaret Alice Crossman, Hilda Lydia Dalke, Helen Wassgren Floden, Betty Ellen Flory, Catherine Lucile Foster, Helen Elizabeth Green, Elsie Rose Howard, Eunice Lenore Kebler, Charlotte Margaret Kruger, Florence Caroline Mosher, Evelyn Irene Myers, Frances Lorraine Pedersen, J. Carol Ruhf, Elizabeth Heisey Sheetz, Mary Ellen Ver Burg, Elizabeth Virginia Warhanik, Margaret Louise Welandt, Orville Austin Floden, Alvin Forest Gage, Charles Maynard George, Paul Edward Swartz, Jr., John Wesley Williams.

**Music Course:** Anne Marie Dahlin.

**Pastors Course:** Robert Samuel Allen, Paul Hilton Anderson, William Norman Barram, Bennie Gilbert Benson, Henry Owen Berends, Jr., Carl J. Bihl, Reuben Paul Bodmer, Charles Willard Boyer, William Gordon Carder, James Thecil Chisum, R. Jack Drake, Robert Joseph Evans, Rolland Arthur Ewald, Warren Herman Faber, Arnold Abraham Fast,



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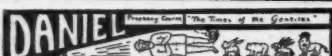
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Ford, Howard Maxwell Green, Jr.,  
Charles Frederick Grosholz, Jr., Gilbert  
Derward Gustafson, William Richard  
Hartman, William Louis Hendricks, Jesse  
Burl Higginbotham, Jr., Leland Dean  
Hine, Roy Audley Hiron, Joseph Earl  
Humerickhouse, Robert Frederick Hurne,  
Elmer Gustaf Johnson, John Stephen  
Johnson, Ernest Blaine Lettie, William  
Joseph Malanowski, Melvin Wendell Mil-  
ler, Richard Edwards Penaluna, Irving  
Elton Penberthy, Frank Curtis Peterson,  
Nicholas J. Pustay, Andrew Donald Rob-  
erts, Robert Arthur Rogers, Howard Wil-  
liam Rosema, Lewis Smedes, Clarence  
Vernon Snyder, Robert Cornelius Snyder,  
William James Sweeting, Edmund Eug-  
ene Train, Anton Trillet, Harold Merton  
Udell, Robert Roland Von Oeyen, Elmon  
Earl Ward, Ted R. Woodard, Fred Wil-  
liam Zabel.

### STUDENTS OF OTHER DAYS

Velva Nelson Phillips '41, wrote: "We  
have continued in child evangelism, and  
raise God continually for the blessing  
He gives in this ministry. The work is  
growing rapidly and we find the chil-  
dren's hearts receptive to the gospel."

Proctor Leonard Davis '42, and Mrs.  
Davis (Rae Pommer '42) are resident  
missionaries of the New York Evangeliza-  
tion Society, Inc., 56 Second Ave., New  
York, which was founded by Dr. Thomas  
M. Chalmers. On Dec. 27, Mr. Davis was  
ordained by the First Baptist Church,  
Greer, S.C.

R. Jack Drake '43, was ordained May  
31 at the First Baptist Church, North  
Adams, Mich. He is pastor of Bethel  
Bible Church, Edwards, Ill.

Lewis A. Wilson '40, is pastor of the  
Methodist Church at Keystone, Ind.

P. E. Mundy '18, has transferred from  
the pastorate of the First Baptist Church,  
Belle Vernon, Pa., to a similar relation  
to the Bell Avenue Baptist Church, Al-  
toona, Pa., as assistant to Dr. Carey  
Thomas, pastor of the First Baptist Church.

\* Michael C. Maietta '20, who since Sep-  
tember, 1941, ministered to the Boyle  
Memorial Presbyterian Church, St. Louis,  
Mo., following its merger with the Gid-  
dings Presbyterian Church, became pas-  
tor of the new organization known as the  
Giddings-Boyle Presbyterian Church.

Merle T. Huffmaster '36, is in his  
seventh year as pastor of Riverdale  
Baptist Church, Flint, Mich., which be-  
gan as a mission. A parsonage and the  
first unit of a church have been built,  
the missionary offerings have doubled,  
and the total income for the last fiscal  
year amounted to almost \$5,000. Best  
of all, many souls have been saved.

O'Ray Weeks '33, U.S. Army chaplain  
with the rank of first lieutenant, is at-  
tached to the 302nd Medical Branch,  
Desert Training Center, A.P.O. 77, Los  
Angeles, Calif.

Margaret S. Sutherland '41, says she  
is still working at the Newark (N.J.) Res-  
cue Mission. In addition to visitation  
and office work, she has charge of the  
literature department, teaches in the  
Sunday school, plays the piano, and  
makes herself generally useful.

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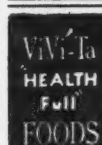
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John S. Kirkman '40, for the past year has served the China Inland Mission as local secretary at Kunming, the capital of Yunnan, China. Meanwhile Mrs. Kirkman (Estella Hayes '31) has been engaged in child evangelism at Los Angeles. Latterly she has been assisting at the Chicago center of the China Inland Mission.

R. V. Herbold '41, and Mrs. Herbold '41, Sudan Interior missionaries, have been assigned to a new station (Omu Aran, via Ilorin, Nigeria, W. Africa),

September, 1943

where they are building a hospital, dispensary, church and school, and a house for themselves. There are 50,000 people in the district without the gospel message.

## BIRTHS

To S. Douglass Kinde '33, and Mrs. Kinde (Loretta Wessel '38), a daughter, Kathryn Wessel, June 30, at Saginaw, Mich.

To Irving Kugler '37, and Mrs. Kugler (Audrian Alexander '39), a daughter, Nellie Fry, July 8, at Paterson, N.J.

To V. Darrell Byers '40, and Mrs. Byers (Frances Rodgers '41), a daughter, Dorothy Eva, Mar. 31, at Moline, Ill.

To Lloyd Burdette '40, and Mrs. Burdette '40, a daughter, Dorothy Jean, Feb. 28, at Birmingham, Ala.

To Paul M. Arnold '31, and Mrs. Arnold (Anne E. DeYoung '29), a daughter, Mary Ann, Mar. 11, at Chicago, Ill.

To Floyd Jepperson '41, and Mrs. Jepperson '41, a daughter, Esther Eileen, May 20, at Waterloo, Iowa.

To Gordon T. Dunn and Mrs. Dunn (Vera Patch '35), a daughter, Barbara Eileen, Dec. 3, 1942, at Esingteh, Anhwei, China.

To John J. Hayes '24, and Mrs. Hayes, a daughter, Helen Rachel, June 28, at Laurens, S.C.

To Herbert W. Clark '38, and Mrs. Clark (Fayth Lechner '39), a son, James Alan, July 19, at Chicago, Ill.

## MARRIAGES

Lee Lewis '34, and Virginia Lois Farmer '42, June 15, at Fillmore, Mo.

Edward George Lambert '42, and Olga Barbara Demery '42, July 10, at Welland, Ont., Can.

Paul Linkemann '41, and Ruth Trinkaus '42, June 18, at Detroit, Mich.

Dale Totemeier and Faith Holsteen '42, May 11, at Yarmouth, Iowa.

## DEATHS

J. F. Steiner '10, an evangelistic missionary under the Presbyterian board in China for twenty-nine years, died at Wooster, Ohio, July 4. He was a graduate of both the Institute and Princeton Theological Seminary. Interned for five months by the Japanese, he returned to this country on the Gripsholm, August 25. Mr. Steiner built the largest leprosarium in South China; spoke the language like a native; served Chinese churches as moderator; and under the Red Cross dispensed food and medicines among the destitute nationals. He was a member of the board of directors of Lingman University, Hongkong. A soft-spoken, hard-working person, the urchins of China called him "the Jesus man."

Robert Dow Wyatt '40, died July 8, at Chicago, Ill.; interned at Washington, D.C. Mr. Wyatt and his wife (Maude L. Prester '40) were missionary candidates for India. The first year of their married life was spent in deputa-tion work. Then a brain tumor developed, but medical attention was of no avail. Mr. Wyatt bore a wonderful testimony during the two years of illness. Mrs. Wyatt is still looking forward to service in India, the Lord willing.

## Books by DR. A. I. Brown FOOTPRINTS OF GOD



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Foreword by Charles M. A. Stine, Ph.D., Sc.D., LL.D., Vice-Pres. E. I. du Pont de Nemours & Co., who for some years has been an outstanding leader in the scientific world.

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## Book Notices

(Continued from page 49)

**Personality and Character Building**, by Robert Stewart McElhinney, A.M., and Henry Lester Smith, Ph.D.

As the title suggests, this book proceeds on the basis that the process of character forming is a building process. The individual himself has the chief part in the work, although "others may help by furnishing material, by inspiration, encouragement, and counsel." The authors believe that the schools, with a body of teachers trained and fitted for the work, with proper environment, a good curriculum, and many-sided activities, can play a large part in aiding individual pupils to "build" a worthy character.

345 pages. Light and Life Press, Winona Lake, Ind. W.F.

**Guideposts for Youth**, by Lawrence H. Wharton.

"Searching for Right Living" is the subtitle of this book of sermons, the fourteenth of Lawrence Wharton's messages to youth. These sermons are on subjects calculated to interest the student mind: "Living in a Shaky World"; "The Parable of the Tent Peg"; "Majoring in Minors"; "Hearsay Religion"; "Don't Waste Your Week Ends," and ten others. The messages, compiled from notes after the author's death, have a refreshing vigor and directness.

102 pages. 5½ x 8 inches. John Knox Press, Richmond. \$1.00. W.F.

**New Rainbow Missionary Stories**, by Stella M. Rudy.

This book is a collection of twenty-four missionary stories gathered from several foreign mission lands. These stories both portray many of the customs and practices that are native to the people described, and also show the influence of Christianity upon these peoples. Juniors and intermediates who read them will find them both interesting and educative.

192 pages. 5½ x 8½ inches. Christian Publications, Harrisburg. \$1.50. E.S.M.

**Remarks on Amillennialism**, by R. J. Reid.

This is a reply to the teaching of Philip Mauro on kingdom teaching. It is proper to note that Mr. Mauro at one time was an ardent advocate of dispensational teaching as commonly presented by Scofield and others. More recently he has not only reversed his opinions, but has vigorously attacked the common views held by dispensationalists. Judging from the author's presentation of the matter, Mr. Mauro is now an advocate of the so-called Amillennialism. Without embracing the viewpoint of either Mr. Mauro or his critic, it seems desirable to bring this book to the attention of people who are interested in this controversy.

102 pages. 5 x 7 inches. Loizeaux Brothers, New York. 35 cents. P.B.F.

**Life Out There**, by Sergeant Johnny Bartek, assisted by Austin Pardue.

This is the third published story of the twenty-one days' experience of the Rickenbacker party on a raft in the Pacific. It is written in Sergeant Bartek's own characteristic style as he told the story. It would suit the taste of many had it been carefully edited; but it was the purpose of the editor to "preserve Johnny's language and vivid descriptions exactly in the way he told them."

The story is interesting. It differs from but harmonizes with the stories told by Captain Rickenbacker and Lieutenant Whittaker. Through the story we see the value of Bartek's early Christian training; his newfound love and reverence for the New Testament; his gratitude to God for His care and protection; his appreciation of friends and their loving deeds; his altruistic and humble spirit; and his loyalty to men, country, and God.

125 pages. 5½ x 8½ inches. Charles Scribner's Sons, New York. \$1.75. E.S.M.

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Moody Monthly

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Dr. Van Gorder

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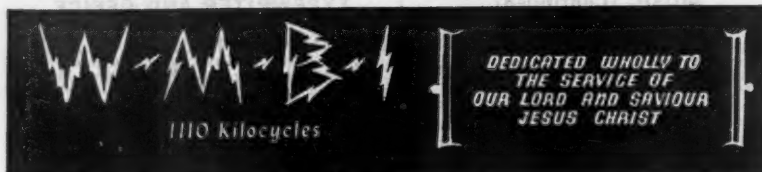
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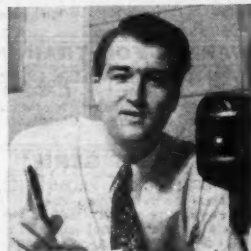
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## WMBI-W75C IN THE NEWS



Arlen Wilcort

"From all over the globe . . . NEWS of the world at war!"

Such is the declaration of WMBI and W75C in their daily news briefs and news summaries. News summaries over these two stations are heard four times daily Monday through Saturday (no news reports on Sunday) at 7:00 and 8:00 A.M., 12:00 M., and 6:00 P.M. Short news reports are interspersed throughout each broadcasting day, assuring listeners of complete coverage from sign-on until sign-off.

For authority on the foregoing statement concerning complete coverage, we look to Arlen Wilcort, managing news editor, who says of the news, given in both report

and summary form, that it is "all the news as it happens . . . the world's best coverage."

A native of Indiana, Mr. Wilcort has been with WMBI one year and nine months. He brings with him to the Institute a wide range of radio experience, having come to Chicago directly from a commercial network station in Indianapolis, Ind. Previous to that, Mr. Wilcort, who holds a first-class radiotelephone operator's license, was associated with several stations in the southern states, and also in Puerto Rico. In these connections he served in varying capacities, as operator, engineer, continuity man, and announcer. In his work at WMBI and W75C he is also supervisor of announcers, as well as managing news editor.

Into the WMBI-W75C newsroom, to the day and night click of the teletype, comes a ceaseless flow of news, assuring listeners the latest authoritative up-to-the-minute coverage.

## LOOKING AHEAD

With the institution of the fall schedule, beginning with October, many new programs will find their way into the daily schedule. For instance, there will be:

*The Morning Clock . . . a period of "time, thoughts, and tunes . . . with news."* This program will be heard daily

Monday through Saturday from sign-on time in the morning until 8:00 A.M. A similar program of *Thoughts and Tunes* will be heard each afternoon, Monday through Friday, from 3:00 until 4:00.

*Sketch in Dialogue* will be back on the fall schedule, and will be heard three times weekly, Tuesday, Wednesday, and Thursday at 9:30 A.M. There is also the possibility of a Sunday morning sketch at 9:30.

No. 9 Elm Street will be back, with three scheduled episodes each week, Monday, Wednesday, and Friday at 10:15 A.M.

Other new programs are *Great Sermons of Yesterday*, Sunday afternoons at 2:00; the *Cathedral Hour*, Sunday afternoons at 3:00; *News About Music*, which means just what it says, each Tuesday at 12:30. Likewise, another new program is the *Verse by Verse* exposition of various books of the Bible, to be heard daily Monday through Friday at 1:45.

## PERSONAL NOTES

Pierce W. Hiscock, of Wheaton, Ill., is assuming the duties of Cornelius Keur, who is now in the U.S. Navy.

Fern Keur, wife of Cornelius Keur, and formerly known to WMBI listeners as Fern Pennington, is back again for the duration.

...

The members of the well-known and widely acclaimed Lacour Evangelistic Party have been furnishing several programs each week during the summer months over WMBI and W75C. The party is composed of Lawrence Lacour, evangelist; Mildred Lacour, harpist; Ruth Bowers, soprano; Beth Falkenberg, cellist.

## WMBI PROGRAMS

|                                            |               |            |
|--------------------------------------------|---------------|------------|
| Angelus Trio . . . . .                     | Sun.          | 6:00 P.M.  |
| Band Shell . . . . .                       | Tue.          | 11:00 A.M. |
| Battlefronts . . . . .                     | M.            | 4:45 P.M.  |
| Birthday and Anniversary Program . . . . . | Th.           | 3:00 P.M.  |
| Brass Quartet . . . . .                    | W.            | 4:30 P.M.  |
| Bread of Life . . . . .                    | M. to F.      | 9:00 A.M.  |
| Chats from a Minister's Library . . . . .  | Sat.          | 1:00 P.M.  |
| Chicagoand Preachers . . . . .             | Sun.          | 2:00 P.M.  |
| Child Evangelism Fellowship W. . . . .     | W.            | 11:00 A.M. |
| Chorus Time . . . . .                      | W.            | 11:15 A.M. |
| Community Salute . . . . .                 | M, W, F.      | 9:30 A.M.  |
| Continued Story Reading . . . . .          | Tue. to F.    | 11:30 A.M. |
| Editor Speaks, The . . . . .               | Sun.          | 1:00 P.M.  |
| Friday Morning Songsters . . . . .         | F.            | 11:00 A.M. |
| From a City Tower . . . . .                | Tue, Th.      | 9:30 A.M.  |
| Gems of Melody . . . . .                   | weekdays      | 5:30 P.M.  |
| Girls' Glee Club . . . . .                 | Tue, Th, Sat. | 5:15 P.M.  |
| Girls' Trio . . . . .                      | Sun.          | 10:30 A.M. |
| Golden Nuggets . . . . .                   | W.            | 3:30 P.M.  |
| Good Books . . . . .                       | M.            | 3:30 P.M.  |
| Good News . . . . .                        | Sun.          | 10:00 A.M. |
| Good Reading . . . . .                     | Tue.          | 12:30 P.M. |
| Gospel Music . . . . .                     | M, W, F, Sat. | 6:30 P.M.  |
| Government Information . . . . .           | M, F.         | 12:30 P.M. |
| Grace Notes . . . . .                      | Sun.          | 8:30 A.M.  |
| Haven of Rest . . . . .                    | M, W, F.      | 5:00 P.M.  |
| Hebrew Christian Broadcast . . . . .       | F.            | 4:30 P.M.  |
| Home Hour . . . . .                        | W.            | 10:30 A.M. |
| Hymn Sing . . . . .                        | weekdays      | 12:15 P.M. |
| Hymns for the Home . . . . .               | Weekdays      | 2:15 P.M.  |

|                                      |                |            |
|--------------------------------------|----------------|------------|
| Hymns from the Chapel . . . . .      | Tue, Th, Sat.  | 6:15 P.M.  |
| Hymns You Love to Sing . . . . .     | W.             | 3:45 P.M.  |
| Institute Chapel . . . . .           | M.             | 8:15 A.M.  |
| Instrumental Varieties . . . . .     | M.             | 3:00 P.M.  |
| Instruments and Voices . . . . .     | Sun.           | 1:30 P.M.  |
| Keyboard Harmonies . . . . .         | F.             | 4:45 P.M.  |
| Let We Forget . . . . .              | W.             | 12:30 P.M. |
| Let's Praise Him . . . . .           | Sun.           | 8:00 A.M.  |
| Living Water . . . . .               | M. to F.       | 1:00 P.M.  |
| Lutheran Hour . . . . .              | Sun.           | 3:30 P.M.  |
| Mail Bag . . . . .                   | Sat.           | 3:30 P.M.  |
| Male Quartet . . . . .               | Tue.           | 4:30 P.M.  |
| Melody Time . . . . .                | Sat.           | 2:00 P.M.  |
| Memory Gems . . . . .                | W, F.          | 8:15 A.M.  |
| Men's Voices in Song . . . . .       | Sun.           | 9:00 A.M.  |
| Message . . . . .                    | Sun, Th.       | 7:30 P.M.  |
| Message to Israel . . . . .          | Sat.           | 3:45 P.M.  |
| Miracles and Melodies . . . . .      | Sun.           | 6:15 P.M.  |
| Missionary Sketches . . . . .        | Tue, Th.       | 9:45 A.M.  |
| Morning Devotions . . . . .          | Tue, W, Th, F. | 6:45 A.M.  |
| Morning Meditation . . . . .         | weekdays       | 7:45 A.M.  |
| Morning Melodies . . . . .           | weekdays       | 8:45 A.M.  |
| Morning Worship . . . . .            | weekdays       | 8:30 A.M.  |
| Music . . . . .                      | Sat.           | 7:15 A.M.  |
| Music Appreciation . . . . .         | Sat.           | 9:45 A.M.  |
| Music of the Masters . . . . .       | Sun.           | 4:30 P.M.  |
| Musical Meditation . . . . .         | Sun.           | 2:30 P.M.  |
| Musical Notebook . . . . .           | Tue.           | 3:45 P.M.  |
| Neighborhood Calls . . . . .         | F.             | 3:45 P.M.  |
| News Summary . . . . .               | Sat.           | 12:30 P.M. |
| Ode-n-enz . . . . .                  | weekdays       | 8:00 A.M.  |
| Old-Fashioned Revival Hour . . . . . | 12:00 M.       | 6:00 P.M.  |
|                                      | Th, M.         | 12:30 P.M. |
|                                      | Sun.           | 5:00 P.M.  |

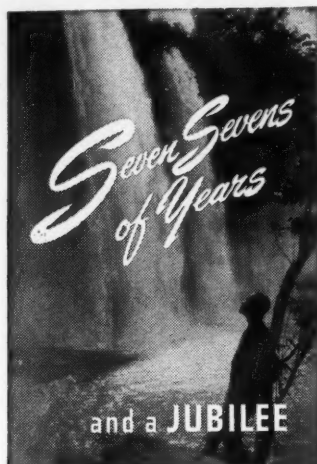
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|-----------------------------------------|---------------------|---------------------------------|
| Old Testament Stories . . . . .         | Sat.                | 9:00 A.M.                       |
| Open Bible . . . . .                    | Tue, Th, Sat.       | 5:00 P.M.                       |
| Organ . . . . .                         | weekdays            | 7:45 A.M.; 12:45 P.M.; M, W, F. |
| Organ Moods . . . . .                   | W, F.               | 10:15 A.M.                      |
| Organ Prelude . . . . .                 | Sun.                | 10:00 A.M.                      |
| Organ Recital . . . . .                 | Sun.                | 10:45 A.M.                      |
| Piano . . . . .                         | Sun.                | 11:00 P.M.                      |
| Piano Classics . . . . .                | M.                  | 3:45 P.M.                       |
| Question and Answer Time . . . . .      | W.                  | 4:00 P.M.                       |
| Quiet Time . . . . .                    | M, Tue, Th, F, Sat. | 4:00 A.M.                       |
| Radio Prayer Circle . . . . .           | M. to F.            | 10:00 A.M.                      |
| Radio School of the Bible . . . . .     | F.                  | 10:30 A.M.                      |
| Solo Time . . . . .                     | Tue, Th, Sat.       | 8:15 A.M.                       |
| Songalogue . . . . .                    | Sun.                | 6:30 P.M.                       |
| Story Time for Boys and Girls . . . . . | W.                  | 4:30 P.M.                       |
| Strings and Voices . . . . .            | Sat.                | 2:30 P.M.                       |
| Sunday Morning Service . . . . .        | Sun.                | 11:00 A.M.                      |
| Sunday School Lesson . . . . .          | Tue.                | 10:30 A.M.                      |
| Sunrise Songs . . . . .                 | weekdays            | 6:30 P.M.                       |
| Teen-Age Bible Study . . . . .          | Sat.                | 6:00 A.M.                       |
| Tract League . . . . .                  | Tue.                | 4:45 P.M.                       |
| Training for Service . . . . .          | F.                  | 3:30 P.M.                       |
| Two Violins . . . . .                   | Tue, Th.            | 11:15 A.M.                      |
| Voice of the Novochord . . . . .        | Sun.                | 1:15 P.M.                       |
| World-Wide Mission . . . . .            | Th.                 | 10:15 A.M.                      |
| Young People's Hour . . . . .           | Sun.                | 4:00 P.M.                       |
| Your Church School . . . . .            | Sat.                | 11:30 A.M.                      |
| September-Sign on . . . . .             |                     | 6:00 A.M.                       |
| September-Sign off . . . . .            |                     | 7:00 P.M.                       |

## W75C PROGRAM

Same programs as WMBI, Sun., 8:00 A.M. to 7:00 P.M.; weekdays, 11:00 A.M. to 7:00 P.M.

Moody Monthly



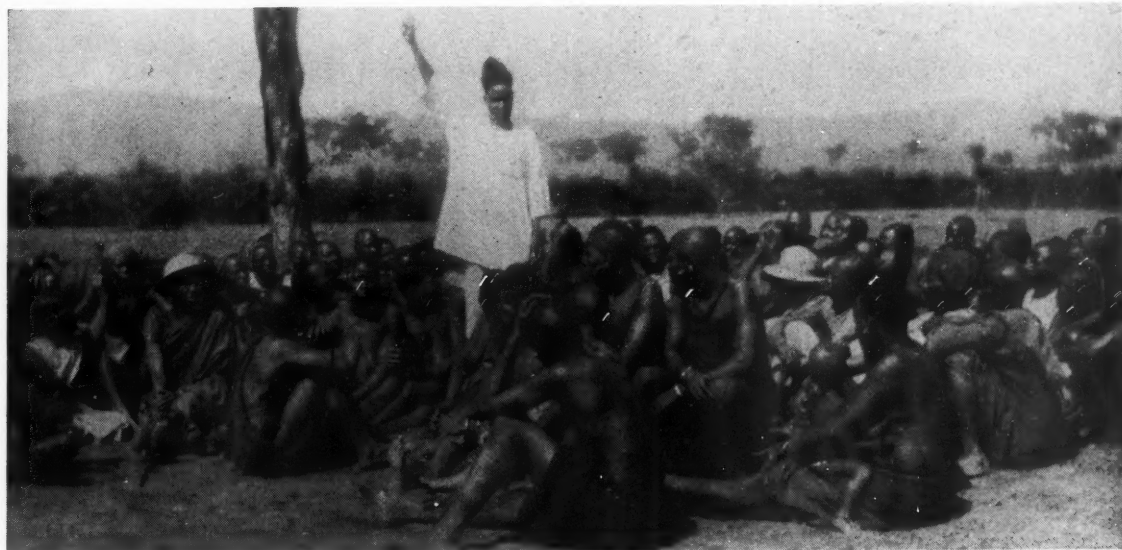


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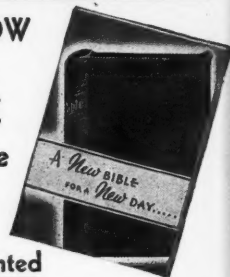
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